

VOLUME TWO
NUMBER TWO

JANUARY, FEBRUARY,
MARCH, 1917

The CHANNEL

An International Quarterly of Occultism,
Spiritual Philosophy of Life, and the
Science of Superphysical Facts

EDITOR
MARIE RUSSAK HOTCHNER

The Bahai Movement

Louise R. Waite

The Homing Instinct

Herbert Radcliffe

Alkimas

J. C. Johnston

Miracles of Healing

Marie Russak Hotchner

For Full Contents, see inside cover

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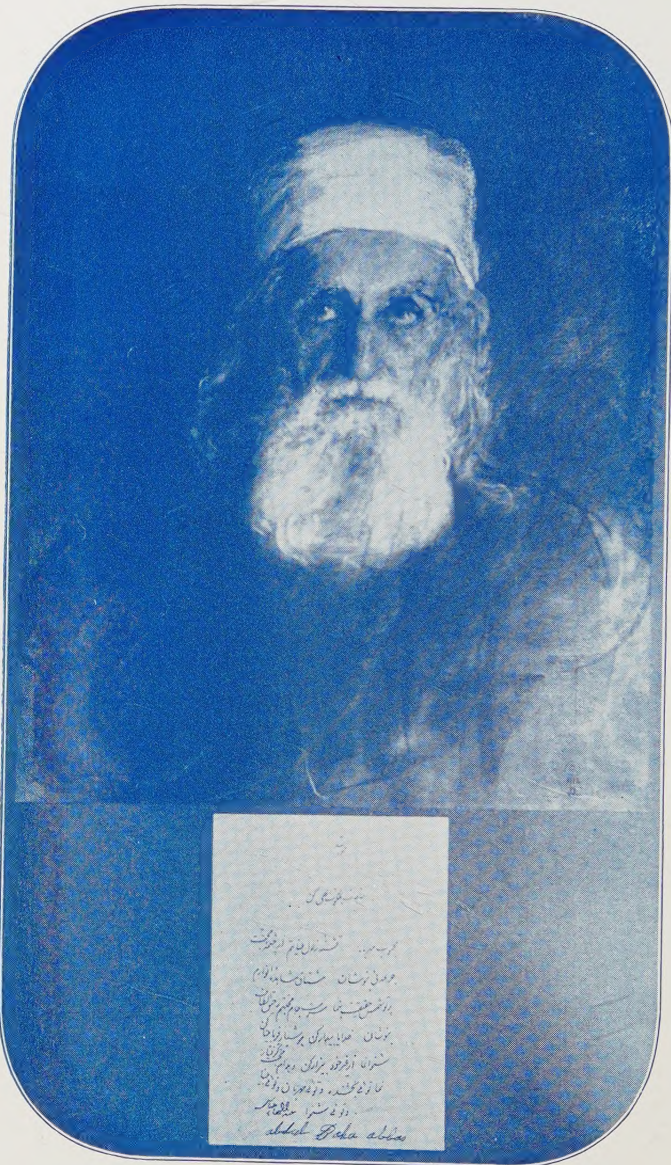
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—Portrait by Juliet Thompson

Abdul Baha

(See Page 10, for Translation of Tablet)

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EDITOR
MARIE RUSSAK HOTCHNER

This is a magazine of occultism, spiritual philosophy of life, and the science of superphysical facts. It has no official connection with any sect, society, or creed. Its aim is to present truth, and its hope is to collaborate with serious investigators in all domains of thought.

The Bahai Movement*

Louise R. Waite

"Let not a man glory in this, that he loves his country; but rather let him glory in this, that he loves his kind."—Baha öllah.

THE Bahai movement is essentially a message of peace, love, unity, and light; the establishment of the oneness of humanity and the consolidation of the whole world into one home. It declares that the visions of prophets, seers, sages and poets, are in this "Great Day of God" to be fulfilled. That the dawn of "The Most Great Peace" is breaking over land and sea, and the sun of love, bringing into manifestation the deep realities of life, will soon enlighten the hearts of men. This scientific-social-religious movement is rapidly spreading throughout all countries and attracting the interest of scholars, savants and religionists, both of the Occident and the Orient. It offers to the world a teaching applicable to the modern needs of humanity, spiritually, mentally and physically.

In the year 1819, A. D., in the city of Shiraz, Persia, a child was born named Mirza Ali Mohammed. He was

* *The Channel* has no official connection with any sect, society, or creed, but it will publish articles on various religious, philosophic, and scientific movements, contributed by authoritative representatives. As it is the purpose of *The Channel* to disseminate truth, it is glad to act in this informative capacity.—Editor.

given the ordinary school education of a Persian youth, but from childhood he was renowned for his innate knowledge, for his deep piety, purity, and the beauty of his person. He possessed a passionate and instinctive belief in freedom. He protested fearlessly against the fanaticism that ruled his country and was a Luther in his denunciation of a blinding, bigoted faith.

In the year 1844 on the 23rd day of May, at the age of 24, he announced publicly that "The Dawn of a New Day was breaking and the Kingdom of God was soon to be established on earth as it was in heaven"; he declared that he had been called by God to be the herald of its appearance and he assumed the title of the Bab, the term signifying "the Gate." He began his mission by opening the minds of the people to the realities of their own religion. Like all great messengers he did not arise to destroy but to fulfil. He did not tell his Mohammedan hearers that they had been deluded by a false prophet but he berated them soundly, as Jesus did the Pharisees, for their hypocrisy and their adulteration and distortion of true religion. He also explained to them from their own sacred books that a Mahdi should come. To quote his own words, "in the past, whenever a prophet or divine teacher was needed on earth, God raised up such a one, bearing a book containing a divine revelation, and He will do the same in the future whenever there is need."

From the moment of the announcement of his mission he obtained a hearing, and in a short time a following, both among the most cultured and learned as well as in the unlettered and poorer classes. He taught his followers that the "Promised One" of all the ages, of whom he was but the herald, would soon appear; and that all of his writings were to give place to the revelation of this World Teacher, "he whom God should manifest." He proclaimed that in nineteen years he would "come forth."

The rapid spread of his teachings alarmed the Persian Mohammedan teachers and priests, as well as the state, and through their intrigues he was thrown into prison and finally shot at Tabriz, in July, 1850. His brief mission of six years was one of heroic endeavor, and his martyrdom one of the supreme tragedies of modern times.

The "Bab" doctrines were simple. He taught a pure faith in the One God; he inculcated a high morality; and

declared that women were equal in all respects to men. He appointed eighteen disciples to spread the message of the "coming of the Kingdom," one of whom was a woman, the far famed and beautiful Kurratul Ayn, who was the Joan of Arc of her age and country, and who was also martyred for her faith.

The Bab had constantly exhorted his followers not to reject this Great One when he appeared, as has been the custom of former religions and peoples upon the advent of a new manifestation or divine teacher. Two years after his death, in 1852, all of the leading Babis were seized and imprisoned, and then commenced a terrible outburst of persecution and martyrdom of the Babis, for which there is scarcely a parallel to be found in history. The number of those martyred for their faith is variously estimated at from thirty to forty thousand men, women and children.

Amongst the leading Babis imprisoned at this time was one whom the government regarded as the chief leader, Mirza Hussein Ali, born in Teheran, Persia, November 12, 1817; a wealthy Persian nobleman, a descendant of pure Aryan race, called Noori or "a progeny of light." During his youth his father died and left him, as the eldest son, at the head of the family. In his home he was instructed in the Persian language, but wisdom and the knowledge of the deepest spiritual mysteries were revealed to him, through meditation and inspiration. On account of his good deeds he was called "the father of the poor." He became afterwards universally known as Baha öllah, "the Glory of God." During his imprisonment in Teheran he was confined in a dungeon, with a heavy chain about his neck, attached to five or six other prisoners, for a period of four months.

The government after a time, being unable to substantiate any charges against him, released him. Having confiscated his property, they exiled him with his family, and a few of his followers, to Bagdad outside the borders of Persia, and under the Sultan's domain. In this neighborhood he resided for nearly eleven years, two of which were spent alone among the Irak mountains, where the light of inspiration and revelation illumined his soul. He worked out a plan of salvation and regeneration for the triune being of humanity. All of the great universal movements

of today were conceived and set forth by him through clear revelation years before their echoes reached the minds and hearts of men in general. The basic principles of being are set forth in his writings with power and force; they are *living* spiritual principles, for they appeal to and satisfy the soul and meet all of the moral, economical, scientific and spiritual needs of life. These truths are the foundation of the Bahai movement.

In 1863, the Mullahs, again becoming alarmed at the amazing spread of the Babi faith, through intrigue and misrepresentation persuaded their government to demand of the Sultan that he be exiled to Constantinople, and he was accordingly sent there with his family and immediate followers. On this journey Baha öllah with his people encamped for twelve days in the Garden of Rizwan, outside of Bagdad, and there he announced himself, first to his eldest son, Abbas Effendi, who chose the name of Abdul Baha ("the Servant of God"), and then to his followers, as the Manifestation whom the Bab had heralded. After studying the dates, his followers found that he had made his declaration on the last day of the nineteenth year after the Bab had declared his mission.

After some months' residence in Constantinople the Ottoman government banished Baha öllah and his followers to Adrianople. Here he lived and taught for five years, his followers ever increasing and his teachings spreading. The name of the movement was then changed to the Bahai Movement in recognition of Baha öllah.

The government, unable to crush out the ever growing interest in and conversion to, this New Light of Truth, in 1868 exiled these holy souls to Akka in Palestine, Syria (the same Akka, or Acre, of the Crusades, more anciently known as Ptolemais). Its antiquated ramparts and crumbling fortifications, the scenes of some of the bloodiest combats of military history, from the time of the Phoenicians down to the Napoleonic war in Syria, all testifying to an earthly power of the past. Thus Akka, so intimately connected with the Bahai movement today, is most closely associated with constructiveness, spiritual power, unity, love and peace, the glad tidings of which were sent forth to all the world by Baha öllah from behind its prison walls.

At the time of Baha öllah's arrival there the fortress of Akka was used as a prison and a place of exile, to which criminals of the worst type were sent. The deadly, fever-stricken spot slowly but surely accomplished the destruction of most lives confined within it. The authorities hoped that these poor exiles would not long survive their imprisonment. For two years after their arrival these pure godlike people, seventy in number, were confined in two rooms, where they suffered incredible hardships.

From Akka, Baha öllah sent forth "the call" to the crowned heads of the world, summoning them to "unity and brotherhood," and declaring that the "dawn of *The Most Great Peace*" had come.

Baha öllah departed this life in 1892; before which he told all of his followers by word of mouth and in his writings that after his departure they must turn their faces to the Center of his Covenant, Abdul Baha Abbas, who was to be considered as one with him. He declared that his teachings would be built up and carried forward by this son, who ended this triad of manifestations.

The Bab, Baha öllah, and Abdul Baha are the names of spiritual offices in the great world hierarchy, not the names of individuals. Each world race has its spiritual teachers under a different title. These three appear in the heaven of revelation as the Morning Star, the Sun, and the Evening Star, or the Herald, the Revelator, and the Interpreter of Divine Truth.

Abdul Baha was born May 23rd, 1844, in the city of Teheran, Persia, on the same day that the Bab arose in Shiraz and declared the coming of the Kingdom of Peace on earth. All his life, from the age of nine, has been one of sorrow, persecution, and imprisonment—forty years a prisoner and an outcast. When we consider the persecution and martyrdom of these "men of God," and the worldwide effect upon humanity of their lives and teachings, we find the ever-recurring cry, "Crucify him, crucify him!" that has rung down the ages whenever a messenger of truth has appeared. This alone to an unbiased mind should prove that their revelations were of God. Baha öllah wrote: "Is it possible that a reasonable man would make a declaration rendering him ridiculous to the world unless that man were sustained by God? They have made

conjectures that I have had in mind the immortalizing of my name, but is it possible that one uncertain of living until tomorrow would work for nothing but his own glory? I have always seen the sword hanging over my head."

The fundamental principle of faith in the Bahai teachings is the need of a Divine Teacher, one who comes speaking "with authority." As a garden without the training of a gardener becomes choked with weeds, and the flowers give forth no fragrance, so man, the greatest of all God's handiwork, is in need of an educator, a divine gardener; as he has material and intellectual faculties which need development, so has he latent spiritual faculties, God-given potentialities, which must be quickened and brought forth into expression. Such spiritual educators were Moses, Zoroaster, Buddha, Christ, and Mohammed, of the past, and his followers believe such is Baha öllah of today. All of these were founders of great religions and revealed sacred books.

Students who have made a study of these religions tell us that what is most striking in their teachings is not that they announced new ideas that had never before been revealed to man, but that they gathered up into one definite whole, all the various scattered rays of truth which is ever illuminating the world. Just as a lens or burning-glass gathers together the rays of sunlight into one powerful beam, so these divine teachers become as it were a focused effulgent center, for the diffused rays of truth. Some of the noteworthy and progressive teachings of Baha öllah are:

1st—The oneness of humanity. "Ye are all leaves of one tree and the fruits of one arbor."

2nd—Independent investigation of truth. "No man should follow blindly his ancestors. Each must see with his own eyes, hear with his own ears, and investigate truth in order that he may find it."

3rd—The foundation of all religions is one. "The foundation of all the divine precepts is one reality. It must needs be reality, and reality is one and not multiple."

4th—Religion must be the cause of unity among mankind. "Every religion should be the cause of unity and productive of the life everlasting. It is not for enmity or hatred, tyranny or injustice. If religion be the cause of enmity and rancor, if it be the cause of alienating men, then assuredly its non-being were better than its being."

5th—Religion must be in accord with science and reason. "Religion must be reasonable; it must agree with science perfectly, so that science shall sanction religion, and religion sanction science. Down to the present day man has accepted a thing because it was called religion, even though it were not in accord with human judgment and reason."

6th—The equality of men and women. This is peculiar to Baha öllah, for all other religions have placed men above women. "Daughters and sons must follow the same form of study and the same education alike."

7th—The abolishment of all prejudices of whatever nature. "All the prophets of God have come to unite the children of men and not to disperse them; consequently we must throw away all racial, patriotic, and religious prejudices. We must become the cause of unity of the human race."

8th—Universal peace. "That all men shall make peace; that there be universal peace amongst governments, races, religions, and the denizens of all regions."

9th—All mankind should partake of knowledge and education. "The education of each child is obligatory."

10th—The solution of the economic question. No religious books of past prophets speak of the economic question, while this problem has been thoroughly solved in the teachings of Baha öllah. Certain regulations are revealed which insure the welfare and well being of all humanity.

11th—A universal language. "A universal language shall be adopted which shall be taught in all the schools and academies of the world." Thus every one shall need but two languages, his national tongue and the universal one.

12th—A universal tribunal. "A tribunal which shall be under the protection of God and under the protection of all men. Each nation must obey the decisions of this tribunal."

In the year 1908, at the reëstablishment of the Turkish Constitution, Abdul Baha, with many other prisoners and exiles, was declared free, and is now no longer under military surveillance. Since his release he has made two tours, the first to Europe, in 1911, and later a return trip to Europe and America. He came forth from prison with whitened hair and face furrowed with the lines of many sorrows, yet brilliant with the light of Love.

Wherever he goes he spreads the gospel of Love and Light, of unity and peace. It is not so much the crystalline purity and reasonableness of his ideas, founded upon his father's teachings, that affect the listener, but the wonderful spirituality of his personality.

Today, amid all the suffering of his people, he lives in his own home on Mt. Carmel, the "holy mountain of God." Famine, war, and pestilence surround him on all sides, yet he will not flee. Amid all this devastation, this world war, when his heart is broken by "man's inhumanity to man," he still holds aloft the torch of assurance and divine Love. He writes: "The foundation of all religions is One; now is the time that all of us may embrace the law of peace, and treat each other with honesty and straightforwardness. Let all racial supremacy be done away with; let political expediencies be discontinued; and let the love of country be superseded by the love of the world."

Words of Abdul Baha

Blessed is he who proclaims the doctrine of Spiritual Brotherhood for he shall be the Child of Light.

Blessed is he who associates with all with joy and fragrance, for he has obeyed the commands of Baha öllah.

Blessed is he who is kind to his enemies, for he shall walk in the footsteps of Christ.

Blessed is he who comforts the downtrodden, for he will be the friend of God.

Translation of Tablet

(See Portrait, Page 2)

O Thou kind Beloved!

We are thirsty for the water of Thy bestowal;

Grant us a chalice from the fountain of Thy Love;

We are longing for the appearance of Thy Light;

Reveal to us the splendors of the Sun of Thy reality.

We are yearning for the goblet of Thy compassion;

Cause us to drink of the wine of Thy bounty.

*O our God, awaken us! make us mindful, seeing, hearing,
And free from all else save Thee.*

Captivate us with the beauty of Thy Love,

Verily, Thou art the Kind; verily, Thou art the Generous;

Verily, Thou art the Seer and the Hearer.

—Abdul Baha Abbas.

Alkimas*

J. C. Johnston

The Lord came down into his Council Chamber and said: "Who will go before My face to be My messenger unto this people?"

And one stood up and said: "Lord, here am I. Send me."

And they fell upon him and bound him and blinded him, and thrust him forth, maimed and helpless, into the darkness.

QNCE upon a time in the dim ages of the past, in ages so remote that to us they seem quite dark and we are inclined, so great is our ignorance of them, to think even that they never existed, there lived a man whom we may call Alkimas. Many, many long ages had gone to the shaping of him. Christs had died for him, Buddhas had descended for his teaching; saints, prophets and martyrs had worked, poets had sung, painters had schemed beautiful pictures—all for his benefit.

And he had been not ungrateful. He had applauded these great and good persons, when the multitude applauded. He joined in the stone-throwings and the scourgings, when the multitude thought fit to condemn. But, on the whole, he had been more frequently present at the applaudings than at the stone-throwings. In some cases he had actually, even publicly, shown sympathy with unpopular prophets to the extent of sharing in some measure their fate.

One day, as he was walking along the bank of a river near a certain town which has long since disappeared, he came upon a crowd of people who were ducking a witch. You are familiar, of course, with the world-old test of witchcraft. Some woman who for good or bad reasons, is thought to dabble in witchcraft is picked out, and she is thrown into deep water. If she floats it is by the power of Satan. If she sinks she is probably innocent, but, incidentally, she drowns.

On this occasion the witch floated, and the crowd was engaged in flinging stones at her preparatory to pulling her out and burning her.

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Alkimas, who held a fairly high official position in the town, debated with himself whether to interfere. "It is true," he thought, "that these worthy citizens are combining an afternoon's enjoyment with a vindication of public morality, but, on the whole, it is an unseemly spectacle and I very much doubt whether the old lady is particularly appreciating the experience. In any case, they are rather disgusting brutes."

This last consideration appeared to decide him. For, calling to his slaves to follow him, he strode among the crowd and with a few lusty blows sent them flying. Then he fished the old woman out and had her taken to his house.

In the evening they brought her to him, and, since this is a fairy-story, you will not be surprised to learn that as soon as the door closed and they were alone together the ragged old witch turned into a beautiful and glorious Being.

"Alkimas," said this one, "my name is Persiphatis. Under many names you have known me in the past and under many names you will know me in the future. But to you I am always Persiphatis.

"You little know what you have done in rescuing me. Upon that I shall not enlarge at present. But when you die and pass before the Judges, then you will know."

"Persiphatis," said Alkimas, "I know well who you are, and when I pass before the Judges right blithely shall I await your coming."

He said, "I shall be with you in that day. Wait for me."

Alkimas said, "Lord, I will wait." And he knelt for his blessing. Then standing up he saluted him, and Persiphatis gathered himself up and was gone.

In due time Alkimas died and after he had passed through the evolution of the Mid-Worlds he came before the Judges. And the Judges said, "Alkimas, there is one who hath demanded thee of us. Go thou unto him that thou mayest be judged." So he went on his way and stood before Persiphatis. And Persiphatis said, "Bring the Books." And they brought the Books of God's Remembrance in which everything that has ever happened is recorded.

And Persiphatis said, "Behold you. Such and such things you have done."

Alkimas said, "Yes. Such and such I have done."

And the Lord said, "Make ye the reckoning that I may judge this one."

And they made the reckoning and, lo! the scales of good and evil balanced exactly.

And the Lord said, "See you, Alkimas, my child, you have completed your destiny. Liberation is yours for the asking. Will you demand it?"

Alkimas said, "Lord, I have always gone with the multitude, or perhaps just that little bit ahead of the multitude which makes for comfort. I think I will take my liberation. Why should I not? I have fulfilled my tasks. My destiny is complete. Yes, I will take my liberation. There seems to be no reason for my remaining here any longer. Why should I not take my liberation?"

Persiphatis looked at him, smiling a little. "My child," he said, "you are perfectly right. There *is* no reason why you should remain here. But is there any reason, can you see any reason, why *I* should remain here? Don't you think that it is perhaps rather stupid of me to do so?"

"Stupid, Lord, Thou?" Alkimas was surprised, indeed, shocked. "Stupid, Lord?" he repeated. "No."

"Nevertheless, isn't it rather stupid to stay here looking after earth-men, letting them use me, abuse me, cringe to me, misquote me, every now and then crucify me, when I could go on to my rest, to the converse of those great ones, my companions, to the unalterable bliss of the cosmic spheres? Do you think it amuses me to look after earth-men? And yet, what would *you*, for instance, have done without me? Why, the rescue of that old lady alone wiped off lives of unhappiness and ill-doing. If I had gone on to my rest, would there have been any old lady to rescue? Would you now be standing on the threshold of liberation? By all means pass on to your reward! You have earned it."

Alkimas said, "But, Lord, I haven't earned it. Why, just now you told me that by arranging the rescue of the old woman you wiped off lives of atonement for me. I have not earned my rest."

"That was a free gift, my dear Alkimas. Foolish persons like myself, who stay behind to look after humanity, have the right to help people on to their liberation. You will surely at least give me the pleasure of feeling that I

have helped you. I assure you it carries with it no obligations of any kind. You pay no income-tax on sunlight, you know! Yet somebody must stay behind to see that humanity gets its sunlight. Who do you think does that? Just foolish people like myself! Oh, no! Take your liberation. And let me have my reward—to know that through me you have won eternal happiness a little earlier than otherwise you might have done. You accept liberation?”

“Lord, if you command it.”

“My dear Alkimas, I command nothing. Who am I that I should command wise and just persons like yourself? If you will have it put so, I ask it as a favor. It would grieve me to think that all my labor on your behalf had gone in vain.”

“And the alternative? I take it there *is* an alternative?”

“Why, yes. If you wish, you may remain and help me. But I should not advise you to do that. Indeed, I should strongly dissuade you.”

“Do you not want me, then, Lord, to remain with you? I am sorry.”

“My dear Alkimas, there is nothing I should like better. Only, the trouble is that as you are now you would be able to give me little or no help.”

“Why, Lord?”

“Because, my dear child—pardon the frank speech—you are too selfish.”

“Yes, Lord, I know I am selfish, but—”

“Wait, Alkimas. Do not be in so great a hurry. I know that you have all the civic virtues. Through life after life you have fulfilled your duties with great faithfulness and with the utmost courtesy and consideration for those with whom you came in contact. You have even gone out of your way to rescue witches.” (Persiphatis smiled. Then grew a little graver.) “But,” he said, “have you ever entered even in the slightest degree into the lives of people around you? Has the joy of the world, quite apart from your own personal feelings at the time, ever surged up within you in great leaping billows? Has the sorrow of the world rent you, as the veil of the Temple was rent, so that you saw the glory behind the darkness? Have

you not, my dear Alkimas, hitherto been a little bit exclusive?"

Alkimas was silent.

After a slight pause Persiphatis said: "You cannot answer? I do not wish in any way to indict you, to accuse you. As you are now, there is plenty of work for you in the worlds to which you are going—you will take your liberation, will you not?—but in this world there is nothing left for you to do. That is why you are permitted to go on.

"If you should decide to stay, which, of course, would be more than charming of you, you cannot expect to be treated as hitherto we have been able to treat you. In this great ship of ours you have traveled as a passenger, a delightful, courteous, altogether exemplary passenger, paying your way, meeting your obligations, in every respect a shining light among your fellows. Now you have reached port. Will you go on by the boat which awaits you, still a passenger, or will you remain with us? Our rules would forbid you the salons. You would have to ship as one of the crew. Now, my dear Alkimas, what do you know of sea-craft? What do you know of gales and fogs and icebergs? What do you know of reefs that lie just under the unbroken mirror of the sea? Can you make a dead-reckoning?"

"Dear Alkimas, you cannot. I could not even ship you as deck hand. If you come to us you must learn our trade from the very beginning. Things that hitherto have been done for you, you must now do for yourself. You must work with pitch, and pitch soils dreadfully, you know. You must scrub decks, cook dinners, empty slops. Your hands will be scarred and seamed—those beautiful, taper, artistic hands! Your hair will be blanched by the sun, your cheeks roughened by exposure to the stinging spray. You will grow old and bent and bow-legged. There is not one thing belonging to our sailor-craft which you would not have to learn for yourself. Will you do it?"

"Lord, I am not worthy."

"That, after all, is my affair, is it not? I take the responsibility. I ask you, will you come?"

"And the reward, Lord? I do not ask from mercenary motives, but I wish to choose with my eyes open."

"The reward? I'm afraid we haven't much to offer you. I'm almost ashamed to state it, it's so little. You see, our Directors keep us very close for money. They seem to think that the work is its own reward. I'm not sure, speaking personally, that they are wrong! In any case there is little else to offer you. You will get your food and your clothes and, although I rather hesitate to offer this as an inducement, you will have my company. I happen to be rather fond of my own people and I look after them pretty carefully. After all, it pays to do so, doesn't it? Anyhow, the Directors think so, for they hold me very strictly to account for them, just as I will hold you to account for anyone I may happen to put in your charge. Will you come, Alkimas?"

"Persiphatis, I think I will. While you have been talking to me I have been thinking that, after all, it is hardly fair to remain a passenger all my life. But if I come, it must be on my own terms. I know that I am selfish, that I have always fought for my own hand. I must fight for my own hand now. I will only come on my own terms."

"And those are?"

"Nothing. No wages, no promises, no anything. If you find that I can help you, keep me. If not, send me off. I do not ask even the promise of your companionship—saving your presence, my beloved Persiphatis. If I come, I come as a volunteer pure and simple. You will give me enough to keep body and soul together. Otherwise I'm afraid even you, optimist as you are, would have some difficulty in extracting help from me! Beyond that, you will give me nothing. Those are my terms."

"I accept them. None the less, you will be paid your wages. Our rules provide certain payments for all services rendered, and the rules are absolute. But, if you wish, you can bank these, and draw upon them from time to time for any purpose you think fit. Will you come?"

"Very good. I will."

★ ★ ★ ★ ★ ★ ★

I happen to know Alkimas rather intimately. He is not a person one would be likely to look twice at if one met him in the street, but he has rather wonderful eyes.

He has a habit of laughing gently to himself when he is in difficulty or danger. I remember once we were walking

on a big, sandy plain behind Darjeeling. What we were talking about I forget, but I remember that all at once he stopped and, looking up, began to laugh quietly. I looked up too. To my horror a creature of the demon kind (he seemed to me about two-thirds the size of Kinchinjunga, but he was probably at least thirty feet high) was hurrying towards us. The demon was as black as ink, with large, projecting tusks. From the corners of his mouth there dropped a poisonous, green saliva. On he came, roaring like a thousand avalanches, Alkimas looked up at him, quizzically, his head a little on one side:

"You know, you're devilish picturesque!" he exclaimed. Then turning to me as the demon fled howling, he asked: "*La beauté du diable, n'est-ce-pas?*"

Alkimas is rather fond of tags from foreign languages. It is one of his little weaknesses. I remember saying this to him one day, whereupon he replied, "My dear Socrates, wise as you are, have you not discovered that one ought to cultivate one's little weaknesses? They keep one human."

On the whole I do not dislike Alkimas, even when he does not take me seriously as might be. But I must confess that I do not always understand him. Still, his method of dealing with that demon was quite unimpeachable. "*La beauté du diable!*"



Gladness

*Be glad, my Heart!
 Liltng a song sweet as the lark's, upspringing
 From the dull earth towards the sun-lit sky.
 The world is sad; thine be such joyous singing
 That the sweet strain shall hush the weary sigh.
 Choose thou this glorious part,
 To brighten other lives. Be glad, my Heart!*

— K. B. Netland.

Projecting the Astral Body



Méthode de Dédoublément Personnel

**The Hermit Ma-Ming-Tsun escaping from persecution by
disengaging himself from his physical body**

From a Buddhist picture, printed in the *Memoirs of China*, by Count
d'Escayrac de Lauture.

(One sees the fluidic cord which, issuing from the top of the head, binds
the physical body to the astral body.)

Projecting the Astral Body

Henry Hotchner



ANY YEARS have passed since that intrepid scientist, Professor Sir William Crookes, announced his belief in telepathy as a natural law. That was a revolutionary dictum—so thought many of his associates—coming from an eminent physicist who based his judgments upon the empirical data of the laboratory rather than upon the intuitive reasoning of the philosopher. Students of occultism had of course long known that thought-transference is one of the elemental forces of nature, utilized of old by “magicians,” good and bad alike; but this confirmation from so authoritative a source made them sanguine that still more of their cherished convictions as to the invisible potencies of life might receive scientific corroboration.

And they were not to be disappointed. There followed the long series of brilliant experiments by Baraduc, de Rochas, Encausse, Grasset, Durville, Lancelin, Pascal, and others,—a coterie of eminent French scientists who for the last thirty years have been making tremendous strides towards “disocculting the occult.” Not only was Crookes’s broad generalization repeatedly verified, but far more important facts and laws were disclosed concerning the vast and fascinating realm generally termed “the borderland.” It is no exaggeration to say that the mental gaze of the leading thinkers of the world has been directed with keen interest upon their work.

Even the briefest summary of their discoveries would require far more space than is here at our disposal—the books written by these courageous explorers into the unknown are well worth reading in full. But it may be said that not only was it amply proved that thoughts could be transmitted from one mind to another without either written or spoken words; but also that thoughts and feelings become exteriorized into forms of various colors and sizes which, though eluding the eye because of their ethereal

composition, may yet be detected, recorded, and clearly revealed by the sensitive photographic plate.

Their investigations went still further. The question of human survival of death received a great deal of study, and the resultant data anent "ghosts," their manifestations and the possibility of communicating with them, are of compelling interest. Hypnotism, suggestionism, the human aura, reincarnation, are a few of the other subjects upon which they have written.

(If Dr. Marquess were now to rewrite his *Scientific Corroborations*, his little volume would become swelled to encyclopedic size.)

It is an interesting fact that concomitantly with these absorbing researches into psychic phenomena, there has been a sympathetic inquiry into the principles of psychology, and a corresponding modification and expansion of its general underlying conceptions. Freud, Jung, Sidis, Prince, and others, have disclosed new facts as to the processes of intellection, the nature of brain reactions, the relationship between the nervous system and the exterior senses, and other correlated matters. It is not inapt to say that the psychology of twenty years ago, in spite of its value, seems almost like first principles in the light of the wider perspective of the accepted data of today.

The "subconscious self" of those days has been "re-educated," "psychoanalyzed," and "suggestionized," in both normal and abnormal states, and an entirely new department in psychological research has been created by the astonishing phenomenon known as "multiple personality." (One uses the word "astonishing" reservedly, for they are so only to those unacquainted with "familiar spirits," "obsession," and other ancient manifestations of the same kind.) In truth, so many new facts have recently been established by scientists concerning the submerged consciousness of man, that they have not yet been properly classified. The discoveries in this unknown but fascinating ocean have been so numerous and so overwhelming that the pioneers have not even had time to make a rough chart which would at least enable others to sail in the safe channel of new truths and yet avoid dangerous jagged rocks of unassimilated knowledge and treacherous rapids of unwisely applying new psychic practices.

These are some of the reflections induced by a perusal of Dr. Charles Lancelin's new book, *Méthode de Dédoublement Personnel*.^{*} Perhaps no clearer hint could be given of its fundamental idea than that conveyed by its frontispiece, herewith reproduced,—a drawing of the old Chinese hermit, Ma-Ming-Tsun, squatting on the ground in an attitude of meditation while being persecuted by a group of men and demons of grotesque shape and ferocious mien, who are hurling hideous, crawling creatures at him and torturing him in other ways. Yet he seems quite unmoved; a calm expression suffuses his face, and his eyes are closed as if in sleep or silent prayer. The following is the remarkable part of the picture: From the top of his head issues a thin wreath of ethereal smoke which begins to take shape a little distance above it and finally becomes an exact counterpart of his physical body. In this double, however, his eyes are open, and he gazes down upon his persecutors as if watching the proceedings with interest, perhaps even with ironical amusement!

It is difficult to imagine a more graphic presentation of the ancient idea of projecting the astral body—the conception that the soul of man can deliberately leave the physical frame and in full waking consciousness, and exteriorize itself in a subtle counterpart which, though invisible to the ordinary eye, has a real entitative existence.

This was known and practiced by the sages of old (Egyptian hieroglyphics depict many instances), but it was only one link in a logical chain of philosophy that unerringly connected man with the Supreme, and also loosed the inner truths of life to those who had sufficient interest and courage to demand the key. They taught that the physical form of man is but a visible stage whereon are performed the acts of life; the acts being invisibly prompted by the mental and moral status acquired by his soul through many previous human incarnations upon earth. In other words, man's body is but a tiny fragment of his entire being, and those who seek to explain life by that fragment must needs lose not only perspective but even truth itself; and if the interrelated purposes and functions between man's divine soul and his physical form be not understood, life is unintelligible.

^{*}Hector & Henri Durville, 23 Rue Saint-Merri, Paris.

It is in just this respect that Dr. Lancelin's book is so valuable; and not so much on the broader philosophical side as on the more generally interesting phenomena pertaining to the astral body and its relation to the physical. The enumeration of some of the chapters will reveal this fact:

The will and its activities, normally and in sleep: Autosuggestion: Man's occult constitution: Neuro-psychic force; the apparatus for measuring it; its mode of action: Control of superphysical forces; absorption of astral forces; meditation, sleep, the ethereal realm; mental forces: Material conditions; temperature; light; physical and moral tendencies: Choice of a receptive subject; development; acquiring the inner sight and memory: The physical, moral, and psychic dangers of projecting the astral body.

In elaborating his theme the author proceeds in the accepted scientific manner, presenting his data sequentially and describing with great particularity the experiments upon which his conclusions are based. Occult students will be delighted to observe that many vital superphysical truths, which they had feared might long elude the groping tests of the psychological laboratory, have now been confirmed.

There is, for example, what he terms the *extériorisation de la neuricité*, *neuricité* being defined as "the functions or properties peculiar to nerves." The word is, however, used in the sense of a personified force within the body. His classification of the invisible counterpart or double of man's physical body is as follows: 1.—An etheric form, or container of *l'énergie vitale*; 2.—An astral form, or container of *la force neurique*; 3.—A mental form, or container of *l'intelligence*; 4.—Other forms and elements not yet classified.

And here is one of the most startling facts brought home by this book. These invisible forms can be photographed! Strangely fascinating to the reader will be the numerous reproductions of these "phantoms," two of which accompany this article: one of two children, with their doubles faintly outlined in the background, the other of Madam Lambert's double entirely apart from her physical body. There is no disputing the fact, demonstrated by these and other test photographs, that a subtler form exists coincidentally with the physical, of which it is an almost



Photograph of two girls, showing faintly their astral doubles alongside them; taken under test conditions at Thours by the scientist, M. Pinard, who had previously mesmerized them. The children did not move while the photograph was taken. It will be observed that the posture of the phantoms is a little different from that of the children.

Photograph, taken under test conditions, of the astral phantom of Madam Lambert after its projection from the physical body.

—*Méthode de
Dédoublément Personnel*



exact counterpart; and that during sleep and after death it is quite independent of the physical body. In Dr. Hector Durville's book, *Les Fantomes des Vivants*, these details are fully given.

Among other photographs in Dr. Lancelin's book are several that illustrate the law of repercussion, whereby a shock sustained by the astral double when away from its physical body reacts upon the latter and causes bruises and abrasions. Those familiar with spiritistic phenomena will remember that if a materialized form in the seance-room be rudely grasped, the reaction upon the medium's body will cause serious discomfort and may even result in death.

In the matter of projecting the astral double, the author observed, in the experiments of others at which he assisted, that it was the will of the operator which controlled the subject and which caused his double finally to separate itself from the body as it fell asleep. After some further tests he discovered that by concentration and will power a person could exteriorize his own subtler form, and that it was a very simple process of auto-suggestion. His own description is that it is done by *volunté dynamique* (dynamic will); but the student will seek in vain for an analysis of just what this is—its use and its abuse.

In obtaining data about these psychic phenomena, Dr. Lancelin fortunately did not limit himself to the use of the camera—even as conclusive as that proved; he had recourse to human sensitives who were able to observe clairvoyantly what was taking place and to supplement copiously the facts which the photographic plate revealed. It is interesting to note that he found that the positive, masculine type is more suitable for the projecting of the astral double; while the receptive, feminine type is preferable as a medium for perceiving and describing the phenomena of the subtler planes. In his detailed classification of human temperaments, with respect to their susceptibility in the psychological laboratory, occult students will find much that is very suggestive.

He believes that persons can be made much more suitable as psychic instruments if afforded special conditions of life. Thus, a vegetarian diet, an equable climate preferably in the country, out-of-doors, and in a sunny district, carefulness in the selection of drinking water, special baths,

lotions, massage, and the use of electricity, are included in the course of treatment which he found helpful in the development of his sensitive subjects.

He also enumerates some of the dangers which attend the acquiring of clairvoyance and the projecting of the astral double. It is well that this is done, for the introducing of some of the oriental methods of raja yoga might be viewed with alarm by those who have personal knowledge of the serious injury which has befallen many who have used these methods without the supervision of some competent teacher—of whom, alas! there are so few.

The author speaks of the chronic nervousness which in some instances afflicted those who subjected themselves to his regimen, and of the medical prescription, of a soporific nature, which he administered for relief. Because of his great ability and profound knowledge, some people may be willing to brave the dangers of his methods—which he so frankly avows—in order to acquire the art of projecting their astral doubles. Even when this end is attained, however, some of them remain in a deep trance during the process and upon awaking they do not remember anything that has occurred.

The true occultist will perhaps feel that there is more lasting benefit to both the individual and the community in following the methods outlined in the ancient wisdom for the refining of man's senses by right living, right feeling, right thinking, and by deliberate control of the consciousness through concentration and meditation. (Even then, many of Dr. Lancelin's rules for the care of the physical and the nervous system could be advantageously utilized.) The consciousness then gradually transcends the ordinary limits of sense-perception, and builds a bridge from the physical brain to and across the astral double and into the higher planes of nature. The individual consciousness can then cognize those planes with unbroken memory; and since there is no need for projecting the astral body by will power, the dangers of so doing are avoided. The person is then also able to remember what takes place in the superphysical realms during sleep—sleep being the natural separation of the astral and other subtle vehicles from the physical body. Safety and permanent progress lie in these time-honored

methods which have been successfully applied by a number of people living amongst us.

Perhaps some will feel, as does the reviewer, that the greatest value of Dr. Lancelin's book is that it emanates from a learned scientist who is, so to speak, the mouthpiece of a group of scientists whose investigations and discoveries in the higher reaches of psychology have for many years compelled the respect and admiration of serious students throughout the world. The constantly accumulating and ever more extensive data which they have obtained concerning man's psychical nature, human survival of bodily death, and kindred subjects, are of tremendous importance. They have adduced what has hitherto been thought impossible—visible proof of invisible worlds. Even the most skeptical materialist will find it difficult to disprove bona fide photographs (taken under test conditions) of thoughts, feelings, astral bodies, and other superphysical phenomena.

It is in this respect that this book and others published by the Durville brothers are doing such invaluable work in dissipating the materialistic tendency of the age, in making men face about in their former march towards atheism, and in giving to the world a scientific foundation upon which to build a conviction of a life after death and a natural and progressive immortality.



Consolation

*God lives as much as in the days of yore,
In fires of human love and work and song,
In wells of human tears that pitying throng,
In thunder clouds of human wrath at wrong.*

*Perchance, O Ye that toil on, though forlorn,
By your soul's travail, your own noble scorn,
The very God ye crave is being born.*

—Israel Zangwill.

Understanding

Patience Worth

The editor requested Patience Worth to write a poem on *Understanding*—that rarest of rare virtues, which leads those who possess it out of the darkness of ignorance and suffering into the Light. She replied:

“See, this one knoweth this thing. Yea, and lo! hath she supped the full o’ the full. Yea, and ’tis ’pon this wine that hath been pressed from out the fruits o’ her days, that she succors her. I do for to set o’ the posied weave she hungereth o’ and I say me, she shall speak out this be truth:

*Lo! mid dark the tottered feet do seek.
Nay ray o’ gleamed light to pierce the gloom.
Nay rosed sun to rise the day.
Ne’er ’pon the darked night
Doth creep e’en sickened moon. The stars afail.
The greened by-path sheweth dark,
Nor timid blooms aspring do shew.*

*The days be nights, and weary ones
Who trod them o’ this nighted tide
Do trick their in-voice for to sing;
To set the in-eye that it see.*

*Ah, vain! Ah, vain!
Dear nighted ones, arove o’ dayless tide!
Dear hands areached, avainly seeked!
Dear thirsted lips, supped o’ naughts!
When lo, athin the deep, the deep
That be the In o’ thee,
The day doth break! The freezed streams
That speak the frozen heart, aloosed!*

*Ah, joy! Ah, joy!
’Tis oping to His love
And knowing o’ His smile
That magic ’pon the nights
And setteth them as days!*

*Yea, loved! Yea, loved! Nay tangled strand
But looseth neath this power.”*

Mystery of the Homing Instinct

Herbert Radcliffe

IT IS generally known that many animals have a strong tendency to return to a place with which they have been associated, and there are numerous authenticated cases of the most extraordinary kind. The pigeon is perhaps the best example of this homing instinct, for it can easily be taught to react to its nest from a great distance. In many cases pigeons have been taken a thousand miles to a point where they have never been before, yet when released they fly straight and true to their cotes. Historic records show that the ancients used the carrier-pigeon as a conveyor of information as far back as 500 B. C. Only the advent of the telegraph and the telephone in the last century ended the interesting career of this beautiful and picturesque aerial messenger among men.

Fortunately it did not end the interest of scientists in the puzzling phenomenon involved in the question, What is it that gives such birds the proper direction of their flight and then guides them home?

Various explanations have been attempted. And in considering them one should bear in mind Bergson's doctrine that "*instinctive* knowledge is not consciously possessed; it exists only applied; it is a knowledge not held in reflection, but exhausted in action." There are the magnetic theory of Thauzies, the *contrepied* ("back-tracking") theory of Reynaud, the inherited-memory theory of Kingsley and others—all interesting but all open to fatal objections.

There remain but two available theories. One of them is the "visual landmark" theory. The substance of this is that birds, in their daily flights, observe and remember the landmarks around their nests, and that this memory, coupled with the muscular sense, is sufficient to guide them to their cotes in the case of short flights. The numerous experiments made by John B. Watson, Professor of Comparative and Experimental Psychology in Johns Hopkins University, and his assistant Mr. Lashley, convinced them that the "visual landmark" theory was sufficient to explain *proximate orientation*.

But what of *distant orientation*, the homing instinct shown in long flights up to nine hundred or a thousand miles? Would that same theory be justified? Some critics said that even then the birds were guided by landmarks. So Mr. Watson and Mr. Lashley conducted some interesting and seemingly conclusive experiments with the noddy and sooty terns (tropical birds). They clearly marked these birds for purposes of identification, took them far out to sea and then released them. A number of the birds homed over a nine-hundred-mile stretch of the ocean! Has the ocean any landmarks? For the nonce the skeptics were confounded and even Mr. Watson and Mr. Lashley were compelled to say, "We are left apparently with the inference that there is such a thing as *distant orientation*, but without any explanation of how it is effected."

There remains but the other theory, the mysterious "sixth sense."

Before considering this, let us descend from the air to the ground. What of the numerous instances of *distant orientation* in dogs and cats?

A short time ago a friend told me an incident about his dog, and other members of the family corroborated the story. He had changed his residence from where he had lived for perhaps two years to another house in the same city but distant eight or ten miles from the former one. He carried his dog with him on the street car, having to transfer from one car to another to reach the new home, where the dog had never been before. After a few days the little creature suddenly disappeared and despite a thorough search she could not be found. Two days later my friend was informed by telephone from the house adjoining his former one that his dog had arrived there the previous evening and had whined piteously all through the night. It was a happy family that was then reunited to its faithful little friend.

Will any other theory than the "sixth sense" explain this?

Another case which occurred close to my home was that of a cat which had been born and raised in the house of her owner and had never been anywhere else. The lady deciding to present the cat to a friend in a distant city, the feline was crated and shipped by express over a railway, a

journey of many hundreds of miles. She arrived safely and was joyfully received by her new owner. But alas! In a few days she disappeared and apparently was lost, as nothing was heard or seen of her for more than a month. Then she appeared at the house of her original owner; an emaciated, half-starved, but happy puss was she. To make that journey she had to pass through desert, over mountains, across rivers, and doubtless amid serious dangers—but she passed.

And what impelled her to do it? The homing instinct—a good definition but a poor explanation. And what guided her insistent steps? Is there any other answer but the “sixth sense?”

In all these cases there seems a unique power of attraction which reaches out its tenuous and invisible fingers over the miles of space and, despite the multitude of obstacles, certain animals respond and react to their homes. The magnetic theory, the “back-tracking” theory, the inherited-memory theory and the “visual landmark” theory seeming so hopelessly inadequate, there is nothing left but the “sixth sense” theory, and it is at least worth serious consideration.

The “sixth sense” may be popularly defined as a faculty transcending in its scope and different from the normal physical senses. Occultists state that this new sense will gradually unfold in man as his evolution proceeds but it is very doubtful that animals possess what is technically known as the sixth sense of the future. What is more likely is that some animals (notably the homing ones) have a greatly intensified sight, touch and smell—*clairvoyance*, *clairtouchance* and *clairsentience*—wherewith they can see, touch and smell objects at an enormous distance. What is it that their highly augmented senses thus perceive? Is it the physical home or is it the minute psychic threads of the emotions generated in their association with it? It will require much further investigation to answer this definitely.

Now that thoughts have been photographed, it is known that they have an objectivized existence of varied form—clouds, tentacles, threads. It is therefore fair to infer, in the case of highly domesticated pets, that the hundreds and even thousands of feelings and thoughts of

love and devotion passing between the owner and the animal eventually form a congeries of thought-shapes of considerable extent and vitality. It has been determined by psychic experiments that these thought tentacles and threads, and the ethereal waves which convey them, pass through space with almost lightning-like rapidity. When a treasured pet is separated from its owner, as in the instances above given, each would naturally be thinking strongly of the other. The result would be that these luminous thoughts would swing to and fro between them and thus constitute a line of communication which the animal could follow to the other end.

This thought-congeries theory receives some corroboration when examined in the light of an averment made by occult writers. The physical world, they say, is but the outer sphere of our existence, and interpenetrating it are invisible spheres where dwell the tenuous forms created by the vibrations of emotions and thoughts. Farther still within, though also coexistent with the spacial displacement of the earth, is a psychic point or state of consciousness where the essence of all life is unified and guided in its progress. The Kabalistic axiom is: "The stone becomes a plant; the plant, a beast; the beast, a man; the man, a spirit; and the spirit, a god." From this central point evolution emerged in the beginning and with it will merge again when perfected. It is like an inner "hub" from which all the kingdoms and the units of each kingdom differentiate and diverge as they approach the physical world, as spokes radiate from the center of a wheel and appear quite separate from each other when they touch the outer rim where their inner unity is unapparent and overlooked.

It is said further that the mind when greatly stimulated by the intensity of love, devotion and other emotions, can rise above the normal limits of the brain and function along the line of its own "spoke" of entitative manifestation until it touches this spiritual hub. Why is it unreasonable to suppose that an animal may also, through its intense longing for its master or its home, transcend the ordinary limits of instinct and emotion and run back psychically along its separate spoke to the hub (where all things touch each other) and there find its master's spoke; then by some

subtle sense react along it to his home—a semiluminous point in space to which it could guide its heavy heart and weary feet.

It is also believed that the animal and the human kingdoms are interrelated in the scheme of evolution and that the domesticated species are the more developed animals that stand out as peaks above the plateau of the general mass of the kingdom. These species are brought into closer touch with man in order to aid the rapid development of their intelligence and devotion. A sort of oversoul broods over groups of animals; it prompts the simultaneous migratory movements of flocks of birds and other little-understood phenomena connected with the mass movements of animals. With the higher domestic creatures this oversoul guides them to and keeps them in touch with the particular human beings who are to help their evolution.

There is another idea that is not uncommon among those who have studied animals from the occult viewpoint. It is that the law of rebirth obtains in the animal kingdom as well as in the human and that where a creature has been especially devoted to its master, it may, after its death, be reborn near him so as to come under his tutelage again. A beautiful conception this of the opportunity and the duty made possible by such permanent relations between man and beast.

Thus there are a number of theories as to the genesis and *modus operandi* of the homing instinct. For the moment, the “sixth sense” may be accepted as an aggregate term for a number of possible explanations. Exact knowledge can come only after more thorough experimentation into these obscure phases of animal psychology.



Talebearers

*Those people who carry the words of a foe,
Than enemies, truly, more enmity show.
The remarks of a foe, to a friend no one bears,
Excepting the man who his enmity shares.*

The Slave-Woman's Dhana *

Marie Musaeus Higgins

QNCE, a long time ago, there lived in Lauka some very pious Monks who agreed with each other to make a pilgrimage to different sacred places. There were sixty of them who started together.

Generally when they came to a village in the morning, these Monks went around with their begging-bowls under their arms to ask for alms. The village people, seeing the Bikkhus, usually supplied them plentifully with food because they were very willing to support traveling Monks. As all the Buddhist Monks, according to their prescribed rules, are not allowed to eat solid food after midday, these begging expeditions must be done in the mornings, and the villagers, knowing this, prepare their food in time, so that they can give dhana at the prayer time to any Bikkhus who happen to come to their doors.

After worshipping at Adam's Peak, Kelania, etc., our sixty Bikkhus came to Maninaga-Divaine where the Rajayatana-Dagaba is. Then they walked to Naga-Divaine and rested there for the night.

The next morning they went round with their begging-bowls, but strange to say, none of them received any food, the houses seemed all deserted somehow. So they walked away silently, after standing before the open front doors of the houses for awhile, as is yet the custom among the Buddhist Brotherhood.

They did not know what to do about some food, when a woman with a golden lota (a water jug) came out of one of the houses to bring water from the well. She was a very pious slave-woman with the name of Naga, who was always ready to do meritorious deeds. She was just now working for a noble family from whom she had borrowed sixty kahavanus (Singalese money) which she had used for a Dhana for some Monks and beggars. As she could not

* Dhana is like a Wishing-Tree which fulfils every wish if it is asked in the right way. Selfishness is compared to an enemy. Dhana is compared to a friend. The Wishing-Tree is in Sakras, the King of the Devas garden in Deva-Laka. If one sits under it, having a good wish, it is being fulfilled.

pay back this money, she worked for it very industriously in day-time. Her clothes were old and shabby but she had a happy face. She was appreciated and trusted by her master and this was not the first time that she had borrowed money. She had always worked very hard and faithfully to pay it back.

When poor Naga saw the Monks standing there with bent heads, their empty begging bowls under their arms, she put her lota on the ground, bent down in reverence, made her five prostrations before the Bikkhus and asked: "Reverend Sirs, did you get the food?"

The leader of the Monks, Nayaka-Laugha-Stavira, answered: "Sister, it is yet morning." Naga understood what he meant and she became very sad that they had not received any food.

"How can I help him and his Brothers?" thought the poor slave-woman. "I have not even the smallest bit of money and I have not yet paid back what I have borrowed. But the Reverend Bikkhus must not be left hungry. I will run quickly and borrow another sixty kahavanus from my master and have some food cooked for them."

She left her water-pot near the Bikkhus and said: "Reverend Sirs, this water-pot is worth 1000 pieces of gold. It belongs to my master. Till I return with some food it belongs to you. Rest yourselves till I bring the food."

She quickly ran to her master's house and said to him: "Please lend me another sixty kahavanus, I need them at once." The head of the family was rather astonished and answered: "You have already borrowed sixty kahavanus and are working this off by hard work in day-time. How will you manage to work it off, if you borrow another sixty kahavanus? Only think, you will owe me 120 kahavanus."

The woman answered quickly: "Please do not be selfish about this money. As I am working at day-time for the first sixty kahavanus I shall work at night for the other sixty, which I beg you to lend me at once."

The master who knew how honest the poor slave-woman was, answered: "All right, I will lend you the money." He got his debtor's book and entered her debt and gave her the money.

Naga went now to sixty huts in the village, gave to the mother of the household each one kahavanus and asked

them to prepare food before midday. The women went quickly to work and before 12 o'clock the food was ready and the bowls of the sixty Monks were filled.

To let them know how this food was paid for the poor slave-woman told them her difficulties and asked them to kindly accept the dhana, which was given with a happy heart.

She worshipped the sixty Monks, took up her golden lota and with a contented mind she continued her work to pay off her double debt.

The Monks were amazed at such a devotion, took up the filled almsbowls and went to the Lake Mahanama, which was near a forest, to eat their meal. (Wandering Monks always eat their food near running water so that they can wash first their feet and hands before they eat. They eat their food with their right hands.)

Here they seated themselves, after bathing in the lake, to eat their dhana.

But Nayaka-Laugha-Stavira, their leader, spoke to his companions thus: "Sacred Ones, this dhana, coming from a very poor woman, compares to seeds which ought to grow in our minds, as in the fields. We must not simply accept this princely-given dhana, we must first *deserve* it. I must give you an advice. This woman is neither our mother nor our grandmother, nor our aunt, nor one of our sisters, nor a relative. We are all Ascetics and it is a great merit to give us a dhana, but how much more meritorious it will be for the giver, if we work for it before we take it. Therefore I advise that we will not eat this dhana till we have entered Arhatship." All of the Bikkhus agreed with their leader and they dispersed in different directions in the jungle, leaving their filled alms-bowls under the protection of the Devas.

They meditated under the trees of the jungle for the rest of the day and all night and as all of them were very pious and near Arhatship, they succeeded, all of them, by the dawn of the next day, in becoming Arhats.

They assembled again at their meeting-place near Lake Mahanama, and there they all agreed that the merit for reaching Arhatship should be given to the poor slave-woman. When the Devas of the jungle heard this, they all cried "Sadhu, Sadhu" (blessings), so loud that it sounded far over the land.

Now the hungry Arhats ate their dhana and the poor woman was blessed.

The Devi, which lived in the Royal Parasol of the King of the land, heard the "Sadhu" of the jungle Devas and Devir when the sixty Monks had become Arhats and had given the merit of it to the poor slave-woman Naga, and she was so glad that she also called out "Sadhu, Sadhu."

It was the first time that the King had heard his Devi of the Royal Parasol call out "Sadhu" so joyfully, and he asked her: "Did you call out Sadhu because I gave a big dhana today to many Bikkhus, or was it for another dhana?"

"People who have plenty and who ask others to prepare the dhana for them, do not deserve such great merit," answered the Devi. "I called out Sadhu for a dhana of a poor slave-woman who borrowed sixty kahavanus to give dhana to sixty Bikkhus who attained Arhatship and who gave the merit of it to her. I heard the Devas of the jungle call out 'Sadhu' and therefore I joined so joyfully."

The king, who often consulted with his Devi of the Royal Parasol, found out the nobleman who had lent the 120 kahavanus to the good slave-woman Naga. He repaid him the borrowed money and he praised Naga for her good deeds. He made her free and gave her much wealth, so that she could give dhanas to Bikkhus, Brahamanas and the poor as long as she lived.

She did many more meritorious works and when she died she was reborn in the Deva-Heaven (Deva-Laka) as one of the Shining Ones (Devir).





Sadi Uddin

Leonard Bosman



TO ALL interested in mysticism, occultism or Theosophy, who are seeking the Idea behind the veils called words, who are studying the reality in spite of the names with which it is labelled—to all such, a knowledge of the life and doctrine of the Sufi poet, Sadi, must prove of vital interest.

To compare, to adjust, to reason and to consider, to discriminate and thus to realize truth, these are the pleasurable duties of the true student of life, which give him the development necessary for the evolution and unfolding of the spiritual powers latent within him. Hence, a comparative study of the lives of mystics and philosophers enables him, by a comparison of outward things, the better to appreciate that Reality upon which all the appearances are founded. Such a study also will help to fashion the mind and make of it a channel for the spiritual light of reason which must illumine the intellect, as the intellect must enlighten the soul. In this way the student comes to the inner truth, which he has so long been seeking, through the very forms which so often have *reveiled* what they should have *revealed* to him. The life of the poet-philosopher, Sadi, is no exception to this rule.

There is actually very little written of the life of Sadi, and even his birth date and the year of his death are not accurately known. It is said that he lived from A. D. 1184 to 1292, and wrote his masterpiece, the *Gulistan*, in the

year 1258. Even with regard to his name, writers are not in agreement. Some call him Sadi Muslih-Uddin, and others Sadi Uddin Mahmud. Browne, in his *Literary History of Persia*, tells us that his correct name was Musharrifu 'd Din b. Muslih-Uddin.

It may be well to mention here that there seem to have been two Sadi's, contemporary, if the modern records are true. The writer has been told by the keeper of the Persian records in the British Museum that Sadi Mahmud, the writer of the *Gulshan i Raz*, and Sadi Musharrifu Uddin, were two distinct individuals, each great in his own line. In this article *the history is of Sadi Musharrifu*, whilst *the poem described called Gulshan is that of Sadi Mahmud*. It has been said by a well known and reliable psychic, that from "information received" the two Sadi's are one. Although it does not yet seem clear to the writer, yet it is here accepted and therefore any discrepancies will be excused and justly blamed to those who gave the information. But whatever the name of the author, the poem *Gulshan i Raz* would still exhale the sweetness of a rose garden. Only fragmentary notes remain to us of his life, despite the fact that his work is so famous, and as one writer copies from another it is difficult to find the source. Probably the short account with which Harrington prefaces the text issued at Calcutta in 1791 is the earliest and best, for most others seem to have copied from it. However, what care we for these details, who seek the sublime aroma of the poet's spirit! His parents dying whilst he was yet a child, he was sent by his relatives to a seminary where he so pleased his professors that they took personal interest in his development. He learned many languages and in so doing seems to have become acquainted with different religious teachings, for he was not satisfied with the narrow sectarian doctrines of his college but broadened out in an endeavor to understand all religions.

His life divides into three periods; the first being spent mainly in study; the next, in travel and experience; and the last, in retirement, devotion and prayer, like the Freemason who follows out the symbolical meaning of his working tools, and *rules* his life accordingly.

In figure he is said to have been short, with a face full of intelligence. People venerated him and his long flowing

beard at sight, for he was very modest and unassuming in appearance as well as in character, and had that warmth of heart which easily attracts friends though, to be sure, it does not always hold them. He had a thorough contempt for vanity, hypocrisy, cant, and humbug. He did much charity but did not restrict it to his co-religionists, showing to all mankind the same generosity without distinction of creed or race. This, as Jhaveri, one of his biographers, says, "considering the times in which he lived, is really admirable."

Sadi seems to have been a most devout man, in his later years especially, and, it is said, he made the pilgrimage to Mecca fourteen times on foot. Nevertheless, he does not seem to have been averse to joining in a just war of defense, for he took part in wars against the "Room and the Hind." It was his idea, like a true mystic, to learn by contrast, and therefore the middle part of his life was devoted to travel in foreign lands in which he met with many adventures, notably one in which fate gave him a shrewish wife and shortly afterwards relieved him of this trial. These are, however, mere rumors, and little is said of them by the historian. For many years he wandered over the world and, as we read in his *Gulshan*, "picked up something in every corner." After a strenuous period he retired and lived out the remainder of his life in Tabriz. It was then that princes and noblemen visited him, for he had been accepted as a holy man and was venerated by the people, who provided him with sustenance.

In this connection there is told a quaint little tale by his Asiatic biographer, Doulut Shah. It was his custom after having satisfied himself with the food provided, to place what remained in a basket and suspend it from his window for the benefit of poor woodcutters who happened to pass. But although a mystic, he was not to be tricked. A certain man pretended to be a needy woodcutter, though only a common thief, and endeavored to plunder the basket. It is said that his hand withered as he touched it, and he called the Sheik Sadi to his aid. Sadi healed the man, gave him a word of admonishment, and presented him with the food he had attempted by a trick to steal.

Doubtless he knew well the Path of Woe which, when understood, is realized as the Way of Bliss; though he had

experienced many trials in his long life, yet he retained a sense of humor which is the birthright of the true mystic, who does not go about with a long face, once he has learned the purpose of life. True humor, indeed, the humor that springs from the heart, is never lacking in the man who has realized *that Great Sport which is the purpose of life*. He can only conform to it and live out his life in accordance with the facts he has realized.

His humor was of a "sagittarian" kind. Once at Tabriz, when on a visit, he entered a bath and there saw a great man of learning enjoying his bath in pomp and luxury. As was the custom with holy men, he poured a basin of water over the head of the wealthy man, who asked him whence he came. Sadi told him that he was from "the pure land of Sheeraz." "Strange!" exclaimed the nobleman, "how this city is crowded with Sheerazians; they are here more than the dogs." "Is that so," replied Sadi, "the reverse is the case in my city, for there Tabrizians are less than dogs." The great man was piqued, but later was won over and found that the humorist was the great Sadi.

Another tale told of this meeting in the bath, by a different biographer, is still more humorous. The nobleman rallied the poet upon his baldness, and mentioned the fact that so many Sheerazians were bald. Then taking up a bowl and showing it to Sadi, bottom upwards, he asked, "How is it that natives of your city resemble this bowl?" To this jibe Sadi replied by reversing the bowl so that its emptiness and hollowness were visible, and said, "How is it that your citizens also resemble this vessel?"

It is however in his wonderful writings that his philosophy is to be found. Their beauty is unsurpassed, and the frame is worthy of the picture. His Ghazals, or odes, we are told by Browne, are not inferior even to those of Hafiz. He wrote many works in prose and poetry, but the best known is the *Gulistan*. The doctrine of non-attachment in one of the *Qasidas* translated by Browne is very clearly stated:

*"Set not thy heart exclusively on any land or friend,
For lands and seas are countless and sweethearts without
end."*

"A cold and heartless doctrine!" exclaims the man of the world, but the student knows that in following it

*He need ne'er love his brother less
But love the whole world more.*

It is moreover a doctrine most politic and the only safe way along which the occult student dare tread. If he refuse to loose his idols and friends from the bonds he has placed around them, then comes Karma-Kismet, who breaks the bonds and scatters the friends to the very ends of the earth. It is seldom that two dearly loved comrades tread together for a long time the path of discipleship, though after they have become *really* free and of "mature" age they may come together for service. Truly the *personal attachment to forms which last not spoils the real work of the student of life and fritters away his divine energies which might so easily be put to better use.* "Let us do this work together," exclaim two happy students who have realized the old links between them and are still attracted to the personalities of each other. But Kismet declares that they must be parted for a time that the lessons of non-attachment may be learned: for how can man serve *im-personally* and give of his best to the world when he is bound to personalities and would rather be with them than others? Is this not the real meaning of Christ's teaching, "Who is my mother and who are my brethren?" And he stretched forth his hand toward his disciples and said, "Behold my mother and my brethren."

All the inner doctrines of the world's religions are in accord. Does not the Hindu Upanishad say, "Not for the husband is the husband loved but for the Self (the All) is the husband loved." Many however are continually halting before the forms of husband, lover, friend, or brother, not realizing the Self within them, not realizing the *purpose* of these different forms and varied relationships which change continually, that life's lessons may thus be learned.

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We come now to study the wonderful poem of Sadi Mahmud, who is said to be a different individual. In the year 1317, according to his own statement, a messenger of a thousand graces, Amir Hosaini, a man renowned for his great learning, arrived at Tabriz and propounded certain questions concerning the different mystical doctrines and the anthropological expressions used by Eastern people generally

when speaking of religious matters. A disciple of Sadi's, a man well versed in affairs, who had heard of these mysteries many times, asked the poet to "tell the answers off straight-way that the men of the world may profit thereby." Sadi pointed out that he had often written of these things, but he was persuaded by his disciple to answer the questions in rhyme. He tells us in the famous *Gulshan i Raz*, or Rose Garden, which he then composed, that he is not used to poetry and suggests that it does not always convey the very innermost and subtler meaning of the Sufi mysteries. This may be a strange saying to some, but yet it will be realized by others. We have with us today another great mystic, Tagore, who writes his beautiful poems for the world, but his wonderful philosophy, which may only reach the few, is offered to them in form of prose. Indeed there is such a seeking for beauty of form by the ordinary poet that sometimes he is forced to hide the reality he seeks to express. The true poet is he whose words flow in waves direct from the fount of all beauty, the inspirational speaker or writer who has no need to arrange his thought in verses and columns and who is beyond the necessity for seeking rhyme, though in truth he lacks not rhythm. A change is coming even now into the world and the rhymster will gradually give place to the inspirational writer who sets down the thoughts unimpaired by the dogmas of the doctrinaire poet. The true poet must be free from trammels ere he can give freely of the Divine Wisdom to the world, and he becomes free by realizing the Divine Love as the parent of all human laws. He does not study from below upward and forget the universal through being lost in the particular.

Such a poet was the writer of the *Gulshan*; for rarely, as he says, having attempted poetry, he suddenly blossoms forth in all his splendor and gives to the world this famous poem which he tells us "he spoke in a few hours." Then, seeking in the silence a title for his work, the answer came to his heart, "it is our Rose Garden;" and so he named the fragrant, beauty-breathing song.

Alas, that the brain must control the thought when it has to be set down in words! The translations of his poem are all that the ignorant can read. Yet, reading them in our modern halting tongue, we who are ignorant of the flowing Persian, better adapted to the expression of beautiful

thoughts, can yet realize the original if we endeavor to *think ourselves into the mind of the writer*. One fine English translation (Whinfield, Trübner & Co., 1880), however perfect, is yet awkward and halting, but reading slowly and touching the mind of Sadi, the modern words seem to disappear and only the beautiful flowing thought-song is heard. "But," says the skeptic, "Sadi is dead." We answer, "Yes, his body is dissolved into its component parts, but his spiritual atmosphere, the fragrance of his glorious mentality, remains to be contacted by all who understand the method of reading what are prosaically called by modern occultists, the Akashic records."

To write of the life of the poet is one thing, but a far more difficult matter is to describe this wonderful poem, the *Gulshan i Raz*, and the roses it enshrines. Indeed it contains the grand secret, that sublime and perfect mystery, which, being known, all things are known; which, being realized, all illusion is transcended.

Amir Hosaini, the learned doctor, having propounded his questions, Sadi proceeds to answer them in his poem. To give the reader some idea of the stupendous task involved, it may help to have these questions before us.

"What is thinking?" is the first question; this usually is answered with many words, which as has been said, veil rather than reveal any meaning. The next question concerns the kind of thought necessary and the difference between the right and the wrong of thinking; whilst the third is a most important question, concerning man's very innermost nature, "What am I and what is the Ego?" and "What is the meaning of travel into yourself?" This last leads to another query relating to the perfect man, "Who is he and of what nature?" This again leads to a further question as to the nature of the one who has attained. Then comes a question interesting to all philosophers who accept the doctrine of the one *appearing* as many, whilst yet retaining its unity. "If" said the Doctor, "knower and known are both the One, what are the aspirations in this handful of dust?" Or to put the same question in simple form, "If we are all One, and the Self, the All, is perfect, why did That become Many?" If we are perfect within, why all this struggle, why all these ages of opposition? "All is vanity," says the King-Psalmist; and yet the knower of

Reality walks amongst the vanities of the world, for he realizes them as passing things, as *Maya*; but having transcended them he *uses and does not abuse them*. The seventh question concerns itself with the idea of Truth, and all those who proclaim themselves as *the Truth* are called "vain bubblers." Questions eight and nine treat of the union of the inner and the outer, the reconciliation of the apparently opposing doctrines of free will and necessity, and of relativity in general. Question ten relates to the great sea of being, and the pearl found in its depths. The next two questions treat of the Absolute and its appearance, or parts, and of the "how" of manifestation. Questions fourteen and fifteen seek the meaning of the anthropological expressions used by Sufi and others, such as "eye" and "lip," "mole" and "curl," "wine" and "taverns," etc. Question fifteen suggests that "idols, girdle, and Christianity are all infidelity; if not, say what they are." Sadi points out that there is no infidelity, and that truth is hidden in the idols as within every body is a soul. He quotes the Koran, "There is no distinction in the creatures of the Merciful," and goes on to give a most wonderful and sympathetic view of Christianity with which he fittingly ends his poem.

To make extracts and comments in the case of such a work as the *Gulshan i Raz* is a most difficult task, for each verse needs a volume to describe its deep wisdom.

One teaching stands out clearly from the lines of the poem, the wonderful doctrine called by the halting and un-beautiful name of Pantheism. This, let it be noted, is not the modern western by-product of a blinded materialism which denies and yet dares not to let go its hold upon Reality; which, in Bossuet's words, quoted by Whinfield, "makes everything God except God himself." No! the Sufi pantheistic idea is akin to that of the modern Sufi, now called occultist, who sees God's life in every atom but realizes God as a distinct individual, or *Logos*. Sadi, as a Mohammedan, accepts the idea of an individual God who rules a universe, a God who makes manifest definitely the incomprehensible Absolute. This is the *esoteric* and meta-physical *gnostic* idea of Christianity and Hinduism, the Son or *Logos* who declares the Father (the Absolute) "whom no man hath seen at any time." The Sufi thinks of God as the Cabalist thinks of God, i. e., as both Unmanifest (IM)

and Manifest (ALII), the two conjoined giving rise to ALHIM (Elohim), the Seven Manifested Beings who direct the "creation" of a System of Worlds.*

This is expressed in a few words by Whinfield in his introduction to the translation of the *Gulshan i Raz*. "In the *Gulshan i Raz*," he says, "we find a different species of Pantheism—one held conjointly with a theory of divine personality and the obligations of morality. Mahmud's Pantheism is an amplification rather than a minimization of the idea of the Divinity, infinite, omnipresent, and omnipotent." This idea of the unity of all things manifest and unmanifest, of life and form, is well brought out by Sadi, who tells us that all the parts of the world

*"Are single drops from the ocean of life.
When the set times of their manifestation pass by,
Their end becomes again their beginning.
. . . . Their being is lost in not-being."*

This indeed is a beautiful expression, "their end becomes again their beginning," and explains to the misguided western minds who have failed in striving to understand the problem of Nirvana, the blending of the individual in in the Universal, and the new life which then comes to him—"the Peace which passeth understanding." *Where the sense of separation ends, there does the God in Man become a reality, and Christ is born in the manger.*

This Self, this One in all things, cannot be known by logical processes of reasoning which, as Sadi says, only bewilder the philosopher:

*"Fool that he is! for he seeks the blazing sun
By the dim light of a torch in the desert."
(He) . . . "that knows the Truth
Sees at the first glance the light of every Being.
Nay more, as he sees by illumination that pure Light,
He sees God first in everything that he sees."*

But the man who studies only the "eye doctrine," who views the husk and forgets the kernel, "is like one born blind, cut off from perfection."

*"Men of externals have ophthalmia in both eyes,
For they see in external objects naught but the external."*

* See *The Sacred Names of God*, by Leonard Bosman.

This is caustic wit, truly; but it must not be thought that Sadi's words are directed only at the agnostic, for he continues, saying that even the theologian who has not realized this higher Pantheism "Is in utter darkness, in clouds and bondage of dogmas."

Throughout his poem this idea of the immanence of God breathes its message of unity to all the warring and disputing sects: *Every atom is God, yet God is a distinct individual.*

*"Beneath the veil of each atom is hidden
The heart-ravishing beauty of the Beloved's face."*

Here in these two lines, for those whose minds are meditative, is more than is written by modern Pantheists in a hundred thousand logical treatises.

The doctrine of illusion, or Maya, as it is termed in Sanskrit, is also one of the main ideas running through the whole work; the idea of the *existing* and the *persisting* is well explained.

We who are now speaking with modern tongues may yet bring through, by means of some dim memory of the past, these ancient Sufi teachings. Though expressed in modern words, yet the idea is the same. All things are potentially within the Absolute All, or within That, and the All transcends Spirit and Matter, for it gives rise to both. The shadows or forms for these latent powers and forces are sent forth, and the forces working through these vehicles are then said to *exist*. This is manifestation or "God's Day," and when again the forces are withdrawn then comes Rest, or "God's Night," when Spirit and Matter are one. Yet in this Oneness all things latently persist. *Existence* is polarization and appearance of form with life within. The moment the dynamic energy of Deity is arrested, or withheld, the Universe falls into chaos, and spirit and matter and all their potentialities are blended as one, and being One, no longer appear as Subject and Object, i. e., no longer *exist*, but yet truly they ever *persist*.

And this is the great sport of the Absolute. The idea when *thoroughly* realized releases man from the bonds of manifestation; for when he learns the Grand Secret, he realizes that *we exist as many* only that we may the better *realize our persistence as the One* Illimitable Self, or God.

This then is the Illusion, or Maya, of which occultists and eastern religionists speak. But it is illusion only in the highest sense, for all forms and coverings are real whilst they last, as real as we ourselves. The idea of illusion relates to the fact that all appearances are fleeting and unstable, and hence, as appearances, are unreal, or illusory. Yet, in essence, spirit and matter are One, and are only polarized and separated that the universes, and we with them, may appear and enjoy the great game of life. By illusion, then, we do not necessarily imply unreality, except in a relative sense. The only Absolute Reality is of course the One All, which is neither spirit nor matter but That which transcends whilst giving rise to both. Unless we can attain to That, we must content ourselves with accepting the *relatively* real. But we do not need to lead our fellow students astray through our misunderstanding of this wonderful doctrine. The Universe cannot be denied. It *exists*, and, to *existing* beings, is so far real. But when we consider it and ourselves, all forms and all life, everything existing and persisting, as the One Great Reality, then and then only can we say that every veil which hides the All is an illusory thing and hence, not being the All, unreal.

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Is it too much to say that the soul of Sadi is now re-incarnated in our modern world, probably to learn other lessons? His grasp of Truth was exceedingly great, too great for the modern brain clutched by the turmoil of city life. He may now be studying the parts in an endeavor to balance his too great realization of the whole; for only by such a "blending of consciousness" can perfection be attained. The lessons of the lower worlds are as important as, nay perhaps more important than, those of the higher, for they form a firm base upon which the mystic places his feet. Thus he erects an edifice, the head of which is in Heaven, its stories in the intermediate world, and its base firmly built upon "foundations fair" which, by his study of details, he has gradually prepared.



The Holy Shadow

Wilbur W. Thoburn

Long, long ago there lived a saint so good that the astonished angels came down from Heaven to see how a mortal could be so godly. He simply went about his daily life diffusing virtue as the star diffuses light and the flower perfume, without even being aware of it. Two words summed up his day: He "gave"; he "forgave." Yet these words never fell from his lips; they were expressed in his smile, in his kindness, forbearance and charity.

The angels said to God: "O Lord, grant him the gift of miracles." God replied, "I consent; ask him what he wishes." So they said to the saint: "Should you like the touch of your hands to heal the sick?" "No," answered the saint, "I would rather God should do that." "Should you like to convert guilty souls and bring wandering hearts to the right path?" "No, that is the mission of angels. I pray, I do not covet." "Should you like to become a model of patience, attracting men by the luster of your virtues and thus glorify God?" "No," replied the saint. "If men should be attached to me, they would become estranged from God. The Lord has other means of glorifying himself." "What do you desire, then?" cried the angels. "What can I wish for?" asked the saint, smilingly, and then—"That God give me His grace; with that shall I not have everything?"

But the angels insisted. "You must ask for a miracle or one will be forced upon you." "Very well," said the saint, "that I might do a great deal of good without ever knowing it." The angels were greatly perplexed. They took counsel together and resolved upon the following plan: Every time the saint's shadow should fall behind him or at either side, so that he could not see it, it should have power to cure disease, soothe pain and comfort sorrow.

And so it came to pass. When the saint walked along, his shadow thrown on the ground on either side or behind him made arid paths green, caused withered plants to bloom, gave clear water to dried up brooks, fresh color to pale little children, and joy to unhappy mothers. But the saint simply went about his daily life diffusing virtue as the star diffuses light and the flower perfume, without ever being aware of it. And the people, respecting his humility, followed him silently, never speaking to him about his miracles. Little by little they even came to forget his name and called him only "The Holy Shadow."

Science of Occult Healing

Marie Russak Hotchner

CHAPTER V.

Miracles of Healing



IN THE last chapter we outlined the rationale of hypnotic suggestion, discussed the relation between operator and subject, and referred to several individual methods used by modern psychopathologists.

The preliminary discussion of these details may seem unnecessary to some readers who are impatient for the forthcoming description of my personal methods of healing. But let me explain that I am endeavoring to describe a method of occult therapeutics which I believe is preferable to hypnotism and to some other methods; therefore many preliminary data must be considered at length.

Unless these details are understood the healer will not have a clear grasp of fundamentals, and therefore his practice will always be marred by a certain amount of fear and uncertainty which are fatal to continuous and uniform success. Furthermore, my experiences are not written to entertain, but to instruct; many serious students, who realized that an analysis of the mechanism is essential to a clear perception of their work, have requested of me an exposition of what clairvoyance reveals. So, in response to this, it is not my purpose merely to repeat generalizations and speculations which so often characterize books on healing, but to give the facts which have come under my observation in study and practice. So far as I know, these details have never before been in print.

The misconceptions which exist concerning healing are really astonishing. Some time ago a lady told me that she had forbidden her son to study Christian Science because she believed its methods synonymous with self-hypnosis, and therefore dangerous. I told her that I quite agreed with her objections to hypnotism, but that Christian Science was not self-hypnosis; it was closely

related to auto-suggestionism. She surprised me by replying, "Well, that is what I mean." She had not the slightest idea that hypnotism and auto-suggestionism were entirely different and finally confessed to me her complete ignorance of both. She had drawn her conclusions by hearing them discussed by her friends, who evidently knew just as little as she did.

This is not all. She admitted that at one time her son was very immoral and that together they used to pray every day that he might reform; she believed that their united prayers had given him enough strength to overcome his faults. I explained to her that this was certainly very similar to Christian Science practice, that the same laws of nature were utilized, and that the results were often identical with those from auto-suggestionism; but she refused to believe it. Such ignorance is appalling, and the restriction of her son's mental liberty, since he was of age, is even more so.

Unintentional use of hypnotic methods is widely prevalent. Some mothers might be incredulous or shocked if told that in the intent of their lullaby, and in the soporific effect of the gentle patting or rocking of their child, they produced hypnotic effects. Yet such is the case. To the clairvoyant eye, the mother's efforts reveal a striking similarity to the hypnotist's gentle passes over the forehead of his subject, with the oft-repeated "sleep, sleep." Let us therefore analyze the generally recognized stages of the hypnotic process: the temporary or light sleep; the deeper or somnambulistic state; the profound sleep or trance.

1. *The light sleep.*—In producing this condition, the operator imposes his will and his suggestion upon the subject. A general description of this was given in the previous chapter, stating that the particles of matter in the operator's aura enter into that of the subject, carrying with them the intent of the operator and substituting it for that of the subject. When this process is observed more particularly with the aid of clairvoyance, it is seen that the first effect is upon the subject's physical body only, and upon the action of his purely automatic physical consciousness. The etheric counterpart of the physical body (which is a medium of vitality to the grosser physical matter) gradually separates

itself from the spleen, and remains like a phantom close to the physical frame—only slightly attached to it. This extrusion, with its concomitant withdrawal of the normal excitation of the physical senses, induces a light and tranquil somnolence.

The precise status of the now sleeping subject should be made clear. It is not merely an inert body, bereft of all its own consciousness, or indeed of all its traits and characteristics; the operator has intruded some of his own personality, it is true, but he has not *at this stage* entirely effaced the physical personality of the subject. And this same physical personality is far more complex and interesting than is usually known.

The daily life of the subject, his thoughts, emotions, actions, and tendencies—the voluntary and the involuntary habitudes pertaining strictly to his physical body—have made a permanent impress upon the purely physical consciousness; they are inherent in it, are an integral part of it; in ordinary sleep they remain in the physical body and its environment; and, waking or sleeping, their action is automatically normal.

For example: even in this light sleep, if the body feels cold, it might shiver in discomfort; this sensation produces an emotion, but only a purely physical sense-emotion, or an automatic desire for warmth. It is not an emotion such as is felt in the more subtle vehicle technically known as the astral body. This sense-discomfort of cold might even induce the physical brain-consciousness to pull additional cover over the body so as to make it warmer; yet the true thinking principle in a higher mental vehicle need not have any part in this act; in fact, it may be a long distance away from the body. This is what is meant by the purely physical consciousness in action, emotion, and thought. Each of the three vehicles of the personality possesses this automatic as well as deliberate consciousness, and the healer should take the independent and united action of both into consideration in his practice.

Hypnotists have found that certain diseases respond very favorably to suggestion, even in the first stage—the light sleep—and that further hypnotic stages need not be induced except for special purposes. This can be easily explained, for the same thing obtains in suggestionism where

the patient is tranquillized while awake, instead of hypnotized into a light sleep. If the disease is from a purely physical cause, and its effect is shown in the organism, the cure can be accomplished in this stage by the simple transference of healthy physical radiations and vitality from the operator, impulsed by his will and suggestion. The automatic consciousness will of itself carry the suggestion into curative operation.

We should bear in mind, however, that in the case of the hypnotist his actions, emotions, and thoughts are not purely physical like his subject's; he is wideawake, positive, and assertive, as he imposes his will upon the subject. The consequence is that his will and magnetic radiations have little difficulty in dominating those of the sleeping subject, and in supplanting them.

Dr. Bernheim believes that the first light sleep of the hypnotic condition, and a light normal sleep, are analogous; and that the same curative effects of suggestionism can be wrought in each. Dr. Boris Sidis is of the opinion that even the light sleep is sometimes unnecessary, since a state of willing quiescence will often make the patient receptive to the cure. Every true occultist will agree in this latter opinion, for to him the processes of hypnotism are objectionable, while those of suggestionism are equally effective and more commendable.

2. *The somnambulistic state.*—The continued pursuance of the hypnotist's determination to control and to suggest, forcibly penetrates his subject's aura, eventually reaches the level of his emotional vehicle, ejects it, and keeps it separated until it has very little remaining contact with the physical. When clairvoyantly seen, this form emerges from the side of the subject, between the solar-plexus and the heart.

As the astral or emotional vehicle is a bridge across which thoughts pass to the physical brain, when it is thus ejected the particles of matter from the operator's own emotional body obtrude themselves and readily cause the physical body of the subject to obey his will. This being the case, the operator finds little difficulty in alleviating physical suffering which has had its origin in the emotional vehicle. The particles of matter from the operator's astral vehicle (presumed to be normal) have, in their turn, their

own emotional consciousness which is unimpeded in its action because the subject's astral has already been ejected.

Unfortunately it is not generally known (as disclosed by occult investigation) that a condition much less dangerous and harmful than the somnambulistic hypnotic state can be induced by suggestionism with the coöperation of the subject in his waking consciousness, and that equally important cures can be effected and emotional causes of diseases uprooted.

3. *The deep sleep or trance.*—In the hypnotic process this stage follows upon that of somnambulism. It results from a still more determined effort of the operator's will, and it shows that not only the physical etheric and the emotional particles of the subject's aura have been ejected, but also those of the lower part of his mental vehicle; indeed, the mentation of the personality is separated from that of the ego. Viewed clairvoyantly, the mental vehicle withdraws from the physical body near the head. The operator's mentality is substituted for that of the subject, and his suggestion has full and direct connection with and control over the mentation of his subject's personality. At this stage, the operator will be especially successful in performing the cure of diseases which have a mental origin. The suggestions implanted in the brain of the subject by the powerful will of the operator during the temporary absence of the subject's mental vehicle, will persist and react as a curative agent long after the hypnotic sleep is ended and the normal union is restored between the subject's higher and lower mentation. When the subject awakens, he uses the operator's imposed "mind-stuff" (instead of his own diseased mind-stuff which was deposited), and he therefore has the strong impulse to respond to its healthy rate of vibration. The result is that the life-forces of vitality play "across" substituted mental particles of the operator to the physical body of the subject.

With regard to this process, which is in some respects very objectionable, it should be said, as was said of the former ones, that equally effective cures can be wrought by suggestionism, and without placing the subject in a hypnotic trance. Furthermore, there are a number of serious dangers involved in this deep trance condition. Let us mention a few: Since the subject's aura receives healthful particles,

strength, courage, and other beneficial qualities from the aura, the suggestion, and the *conscious* mind of the operator, is it not logical to infer (even if clairvoyance did not disclose the fact) that the operator may not have such perfect control over his *subconscious* mind and the automatic action of the particles of his aura as to prevent the transference to the subject of detrimental qualities of which he may not be aware?

Another danger: There was a much discussed case some years ago. A doctor was treating several refined and moral young women by giving them hypnotic suggestion for nervous depression and various physical weaknesses. After a few treatments they suddenly became immoral; the doctor was blamed for their change of character, and his reputation was practically ruined in spite of his protestations against the charges. The fact that he had successfully treated a number of other young women without any such ill effect carried no weight as evidence in his favor. The truth of the matter was that he was innocent, so far as any intentional wrong was concerned. However, he was temperamentally of an exceedingly erotic nature, and therefore the latent tendencies in the young, developing girls were prematurely stimulated to excessive expression; the doctor had unconsciously transmitted to their emotional vehicles his own habitual uncontrolled desires. This occurred when they were in the deep trance state, when he was suggesting happiness and strength to them in order to counteract their nervous depression and physical weakness. This instance demonstrates that to be a healer requires not only a knowledge of physical and superphysical facts, but also a clean, controlled personality.

Let me point out another of these dangers. At our present stage of evolution it is imperative that we do everything in our power to strengthen the relation between the ego and its instrument—the personality. In fact, the whole purpose of progress at present, in the majority of humanity, is so to perfect the personality that the ego can take possession of it more fully and express the virtues which are inherent in the lofty spiritual ego of each person—his higher self. This higher expression is not possible before a certain degree of development is attained, and it can be much expedited by the deliberate bringing together of the per-

sonality and the ego and by making the relationship constant and unbroken. This can be accomplished only by encouraging every individual to become the ruler of his own physical temple, and the conscious director of his own vehicles. But this is greatly retarded each time that a subject is thrown into the deep sleep trance through hypnosis, which separates the higher from the lower instead of uniting them. (We might interpolate here that this is equally true in trance-mediumship—but that is another matter.) Hypnotists admit that in very many cases they at first encounter a great deal of difficulty in inducing this deep trance, but that after repeated hypnotizations the subject will more quickly yield; in fact, some of them will eventually sink into the condition almost at sight of the operator. This illustrates my point; each time that a person is hypnotized, the relationship between his ego and his personality is weakened, his normal evolution is retarded, and it is possible not only for the operator to dominate the vehicles with his will, but also for passing invisible entities to do this, after the repeated trance has weakened the subject's control over his own personality. In fact many cases of obsession have arisen from this cause.

It is often argued that because so many cases of moral depravity, dipsomania, and other equally serious weaknesses have been cured by hypnotism, there is sufficient justification for its practice. But to me, the "curing" of these diseases is one of the most subtle dangers of hypnotism. In all of my long years of association with occult and other philosophies, and of observation of those who are deliberately practicing correct rules of spiritual development, I have never seen any true progress made except when a person brings his own will and moral strength to bear upon his shortcomings and upon the ideal of expressing their opposite virtues, and builds in his own resistance while the temptation and the indulgence of his own weaknesses are fully upon him.

When, for example, a subject is put into the trance condition and the hypnotist says to him, "You shall not drink; when you awaken you shall no longer have any taste for liquor," I fully believe that this is substituting the moral strength of the operator for that of the subject. It is true, when the man awakens he will no longer drink; it is true

that the taste for the liquor will be gone. But when a person is put into a physical prison, beyond the reach of liquor, would we say that he is cured? We know that he is not, and that only in declining drink when it is in his hand, is he building in any permanent resistance of his own. Is this not equally the case when a person's mentality is put into a hypnotic prison? How can he make any permanent moral progress? I admit that thousands of the most terribly depraved people have been thus placed in hypnotic prisons, and that to all intents and purposes they were cured of their weaknesses. But I know positively that at some future day those people must begin at the same point where they left off morally when the hypnotist incarcerated them, and they themselves must work out their own salvation. This is the law, and it cannot be set aside.

In suggestionism the invalid is in no sense mentally imprisoned; he remains in full waking consciousness, and the suggestions of the healer for his recovery are like a crutch upon which he may lean while, with the full strength of his own coöperating intelligence and moral resistance, he learns to walk—in time to run—spiritually upright along his evolutionary path. Suggestionism may seem to require more time than hypnotism, which apparently effects an immediate cure; but, when understood in the light of what has just been said, it will be seen that hypnotism violates the law and therefore retards evolution, while suggestionism coöperates with it and accelerates evolution; in other words, the latter is preëminently the more desirable method of healing.

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I have said that in suggestionism similar conditions (states of matter and stages of consciousness) can be induced without the use of hypnotism, and that equally important cures can be effected; let us now see how this is possible.

To the inner vision, matter shows itself as vibrating at different rates along the entire gamut of its expression—positive and negative. But we are not dealing with matter alone; consciousness is to be considered. It vibrates ever in association with matter, equal and commensurate with it; and it is therefore always in a more or less positive or

negative state. "Psychological" moments can occur (intentional or unintentional), at which matter and consciousness in man's different vehicles are vibrating sufficiently in harmony to receive the curative suggestion. Many interesting phenomena reveal themselves when such a cure is accomplished. The subject is in waking consciousness, not in any of the three hypnotic sleeping stages described; yet the action of matter and consciousness in the vehicles is almost identical with that of hypnotism.

It is very important that we realize the difference between matter and consciousness, and understand their independent action. It is cosmic consciousness that makes cosmic matter active, and it is particular consciousness in each one of us that makes the particular matter of our organism active. Just as our own will enables us to control and direct our human organisms, so, if we understand the action of occult laws, we may altruistically control and direct other kingdoms of nature. Thus the ancients understood the curative potencies of the elements.

The healing power of water is well known by those who are interested in the occult. At a certain rate of vibration it can be made to respond to the intent of consciousness, and thus become "magnetized." When consciousness acts in obedience to the will of a healer, it sends out vibrations which cause ripple after ripple of circular waves in the subtle media around him, which has the appearance of the surface of a lake after a rock has been thrown into it. When consciousness acts with intent to magnetize water, these rippling waves penetrate from the brain to ever-widening circles or into coarser and heavier vibrations. When these reach the physical level, after making circles in the mental and emotional, subtle, fluidic vehicles, they finally penetrate into and impress the purely physical consciousness with as much of the intent of the magnetizer's will as the vibrations in the physical can receive; these are held in the matter of the same level for a little time. If the magnetizer understands how to focus his will with great intensity, the physical vibrations of the water will respond with equal intensity to it, and the water will become heavily charged.

Water that contains much electricity and vitality, especially that which is radio-active, is very responsive in

receiving the intent of a magnetizer. I had the opportunity several years ago to compare psychically some water from the river Ganges in India with that taken from a well in a city several hundreds of miles farther south. The difference in quality—in rate of vibration—was very marked: that of the Ganges seemed almost pure white (ordinary water generally has a bluish tinge), with a vital substance in solution—a substance resembling radium. This caused it greatly to exceed in vibration the ordinary water from the well. The Ganges is world-famed for its curative powers, and it is said that it will even purify filth in a few hours. Superstitious people attribute this to the magnetization of the water by the priests of Benares and to an ancient legend of its miraculous genesis; no doubt the prayers of the priests, intensified by the belief of so many millions of people in its curative powers (the high vibration of the water making it especially receptive), have increased its healing properties, but they do not account for the peculiar vital principle which is inherent in it.

It is perfectly possible, to those who know how, so to charge water with healing power that it will be able to penetrate to the vehicles of those who can make a sympathetic relationship vibratorily, and thus cure their diseases.

The occultist who suggestionizes the water and impresses it with his intent, is in the same relation to it as the hypnotist is to his subject; but, while it is quite proper to make an element subject to the will, it is not so to dominate the human will and consciousness. In this lies the difference between the two methods. All the forces, elements, and laws of cosmic nature are our legitimate servants, so long as we do nothing with them to control the consciousness of another, or to use them for selfish purposes.

If a priest understands the process of blessing water to make it holy, it will carry its potencies to the one who touches it with his fingers and makes a cross upon his person with it; this will be especially true if the postulant possesses a strong conviction of the efficacy of the water. When seen clairvoyantly, the consciousness and matter of the vehicles of the person who uses it and receives its potency are in the same receptive state, (vibrating in the same way

and at the same rate), as are those of the hypnotic subject in the first stage of light sleep—with this difference: in this case the consciousness is awake, and is itself active—not, as in hypnosis, crowded out and another's substituted and acting for it. As the intent of the priest reaches the postulant's vehicles, it merely *suggests* a remedy or an idea, but does not *impose* it. The suggestion of the priest will be the more efficacious if the devotee is in a state of exaltation, as this causes his vehicles to become augmented in their vibration. The higher their vibration, the more penetrating and effective will be the suggestion of the priest. If the vibration is only moderate, the subject will be in a condition as receptive as that of the first hypnotic sleep, and the potencies will not rise higher than the physical body.

But the cases of miracles, those of Lourdes for example, when examined psychically showed that the suppliants' vehicles were vibrating at an intense rate and were therefore similar to the second hypnotic stage. The consciousness was almost ready to withdraw itself and the emotional vehicle into the astral plane, a condition corresponding to the somnambulistic state, but with this difference: here the alert condition of the physical mentality expressed itself in a keen interest, kept the consciousness awake and in the physical body, and threw the suppliant into the rapidly-vibrating stage described. His anticipation, his condition of religiosity, his one-pointed conviction concerning the healing power of the water, and his determination to be healed, were all contributors to the sufficiently-vibratory receptive state of his vehicles.

When the person who was ill reached the cathedral, often carried there in extreme weakness and close to death, he was ready and sufficiently receptive in himself to absorb the potencies. Here another interesting fact was revealed. If he were temperamentally sensitive to the watery element, he was more readily healed than one who was antipathetic to it; his vehicles readily absorbed the vibrations from the water, his own desire being all that was necessary to produce the vibratory relationship needed. Again, if a priest officiated at the healing ceremony and he also were temperamentally sympathetic to water, his prayers that the patient might be healed (unconscious sugges-

tionism) unified themselves with the sufferer's own desire for help; the two forces together were powerfully effective. In such cases a miracle took place. The sufferer was healed.

The psychic examination of the water itself disclosed some interesting details. Every person who entered the cathedral, who came anywhere near the water, believed in its curative potencies, believed that the Virgin was actually there bestowing her healing power upon the water to heal her subjects. Imagine the cumulative effect of this constant stream of belief in helping to charge the water; not only was the water charged, but the whole atmosphere around the spot became a great reservoir of force. This is not all. Invisible agencies desiring to give help were pouring their intent from the inner planes. The story of the healing power of Lourdes (before the disturbing influences of the war came) was not exaggerated.

In suggestionism the secret of the healing power of magnetized elements does not, in certain cases, lie solely in the use of one element alone or in its temperamental reception and effect. It is true that when the patient is to be healed, say, by the element of water, and he is temperamentally responsive to it, its vibrations must be made by the healer to correspond to the same natural degree of vibration in the fluids of the sufferer's body. But there is still more that can be done for him to prepare the way for the suggestion, and for the more complete absorption of the vitality in the magnetized water. If diseases had their origin in the physical body alone, instead of in the astral and mental vehicles also, the supplementing aid of elements other than the temperamental one of the patient would not need to be called into requisition.

When the diagnosis of a disease is made, the locus of it must be ascertained. If it is found, let us say, in the emotional body, then the astrological-temperamental vibration (whether watery, fiery, airy, or earthy) must at the commencement of the healing effort be made subordinate to the vibrations from other elements more nearly related to the subtle vehicle where the origin of the disease exists. For example: if the healer discovered the cause of the disease in the astral body, he would call to his aid the elements of air and fire and unify their curative vibrations with the patient's astral body. He would also unify these vibra-

tions of the higher elements with those of the watery element below them, and thus erect a bridge over the intervening matter lying between the seat of the disease and its expression in the physical body. This would make it possible for the mental vibrations of the suggestion to pass directly, with infinitely greater facility, into the physical body of the patient.

It is now that the temperamental element that predominates in him will be the most receptive and will absorb the largest quantity of these healing vibrations directed by the will of the healer, and they will be conveyed to the suffering part. If the healer then applies the water which he has previously magnetized as a curative agent, this will bring a double power of healing forces into the patient's body, and when these meet and unite with the suggestion of the healer they will make a complete circuit of healing potencies, and the results will be very efficacious.

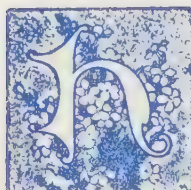
The operation of these laws is often exemplified by the conflicting results which are obtained in sanatoriums, where all sorts of curative agents are employed—medicine, physical culture, mud baths, electricity, vapor baths, hydropathy, and others. In some cases a disease will yield readily to one of these methods; in others, the same disease will not only prove unbenefited, but may actually be made worse! Some years ago I made an extended study of these methods in sanatoriums in Europe but, as I did not then possess this psychic knowledge, I did not understand why the identical treatment should produce such divergent results. The data which I have since accumulated, in the light of these occult facts, convince me that if physicians would study them the percentage of cures would be much higher.

But there is not room in this chapter to write further about this subject, or to explain how each of our senses can also be a source of disease, and how the ancients understood this and used music, incense, and other curative agents, definitely related to each of the sense-centers, in order to produce remedial effects. This we shall do in the next chapter, and also analyze the states and stages of consciousness as used in legitimate psychotherapeutics.



The Little Lame Boy's Flight

Margaret M. Lang



IS BROTHERS came in breathless and red-faced, telling about the splendid games they had been having, how they had run and jumped and climbed, and one had been swimming, and then had been learning to use an oar, when his father had taken him out on the water in a little boat. And as he felt himself out of it all, tears filled his eyes.

For he had an illness which kept him from using his limbs, and as he grew older he grew more helpless. His mother took him out in his little go-cart in the afternoon when she had finished with the housework, and cleared up after dinner; but even there he was sitting still, and could only be moved where his mother took him. The other boys, of course, could run where they liked, for when they went off to school, mother did not know what they were doing.

The tears did not fall, for the loud voices of the boys tired him, and he felt sleepy, but did not go to sleep.

Instead, he looked up, and saw a ladder in front of him. Every step in the ladder was a little boy, just like himself. The one who made the bottom step looked very cross and ill-natured, and the little boy remembered that he had felt just like that when the doctor came to attend to his wounds. So he got up from his chair, and put his foot firmly on the bottom step, and his legs felt quite strong. As he raised the right foot to set it on the next step, he noticed that the little boy there looked greedy, and at once he thought of the time when he had had some sweets and had not wanted to share them. But he planted his foot firmly on that step, thinking, "I'll never be greedy again, if it makes me look ugly like that." The next step was a selfish boy, who kept his mother doing things for him when she was tired, and he really did not need attention. And so on through all his faults, but he trampled them all down steadily till he got to the top of the ladder, and there he lay, as he had been so long, lame and helpless, but he trod hard on that step for it was the last, and as he stood there he felt his limbs grow strong and sturdy.

The sides of the ladder were held together by all the people he knew, one over the other, standing on one another's heads, and the top step was held between his mother and father, holding it up in their hands, as if they offered something to someone higher up.

Just to try his legs which felt so fit, and his arms which moved as if they wanted to do some work, he raised himself on tip-toe and stretched up his arms. To his great astonishment, he floated right off the step, and moving his arms and legs as he had heard his brother speak of doing when he had been swimming, he flew right up into the sky. And when he came to a bright golden star, he placed his feet on it, and jumped, for he wanted to be quite sure that his legs were strong.

After a little, he looked around, and he saw just beside him, standing one on either side, two shining angels. He looked to see what they were standing on, but there was nothing there,—at least nothing he had ever seen people standing on before—no grass, nor floor, nor pavement. So he thought, "I'll try that too," and he got off the star. Instead of falling far away down to the earth, which he could not see now, he stood quite firmly between the angels.

First he looked at their faces. They were very beautiful and kind, and they smiled, so he smiled too, but he did not speak, for he was not quite sure what would be best to say to them. He only wished his father and mother were there too, so that he could let them see his fine strong body.

As he wished this, he saw his father and mother coming towards him, but they did not seem to see him. He shouted, "Mother, look where I am," and then they saw him. Just as they looked at him, the place where he was standing became covered with green grass, and round the edges were lovely flower-beds. On the grass were lots of children, all playing. These were very tiny ones; but further down were tall trees with gorgeously colored birds singing in them. The bigger boys were climbing the trees, right up to the top, and looking at the birds, which did not seem in the least afraid of them. And the little boy's father and mother saw him running across the grass, and climbing the tallest of all the trees. Then he came down and skipped over to them saying, "Won't you bring my brothers to see me here? I don't want to go home again. This place is much nicer."

The two angels then came forward, and took the little boy's hands. He began to fall swiftly downward, and his father and mother did so too.

At last they landed in his home, and he saw his father and mother fall onto their bed. Just a moment afterwards they both woke up, but they didn't seem to see either the little boy or the angels.

"Why," said the father, "I've been dreaming about little Alec."

"So have I been," said the mother, "and he was running about and climbing trees."

"Yes, that is what I saw, too. He was ever so happy."

"Well, I'm sure, if he is like that now, we needn't be sorry to have lost him."

"But we haven't lost him, when we can see him like that."

"No, indeed. I feel as if he were here now."

"So do I. Isn't that just like him sitting in his little chair."

But the little boy and the angels had gone away to look at his brothers as they slept. He did not wake them, but he whispered in the ear of each, "You can come and play with me every night, if you like. I have gone to live in such a beautiful country."

Then he and the angels rose up right through the roof of the house, and they flew away to the region they had left. And for just a few minutes his brothers came and played with him; but they began to think of their grand doings in the park near their own home. So whenever their minds went there, they left little Alec and went away home again.

But he went on playing among the boys and girls on the green grass, and he climbed the trees whenever he wanted to, and swam in the beautiful silver lake, and rowed the little golden boats. The angels left the children all by themselves, except when they wanted help, and then they came at once. But the children who had been there for a long time, were always ready to help the new-comers; and there was no quarrelling nor loud, unkind talking.

When the children wanted to shout, it came out as beautiful music, and they all sang together and danced upon the grass. They never seemed to be hungry, or to want to go to sleep. When night came, they were busiest, because

generally the fathers and mothers came to see them then; and there was so much to show them that the time went past too quickly.

Sometimes in the day-time they would go back to their own homes for a little, but that was not so pleasant. Besides, their parents and brothers and sisters never seemed to see them, only sometimes the mothers would feel them near and think they heard their voices.

Little Alec tried very hard to let his brothers see his strong new limbs, but they were much too interested in their own games; and they never seemed to remember that they had had far better fun in the night-time sometimes with Alec.

So he stopped coming very often, but every time his father and mother came to see him in the night, he had a new game to show them. The curious thing was, that the little lame boys who had gone there were the best climbers and runners and swimmers and dancers. They never got tired of using their splendid limbs. They all wore little white tunics, quite simple and short, for they had no need of clothes to keep them warm, and their legs and arms were then quite free for use.

And though his little brothers almost forgot him, that did not matter, for he had plenty of playmates. But often he would help them in their play, when they could not see him, and keep them from being rough and unkind. Then they would say something at home that evening about their little brother who had gone to play among the angels. And the mother would feel sure that he had helped the angels to come down to them.

Song of Dawning Day

*Holy Father! I am Thy little child!
Teach me to know that Thou art ever with me;
Teach me to live and speak the Truth;
Teach me to harm no living creature;
Teach me to think pure thoughts;
Teach me to be kind in word and deed;
And, O Father, let me so live that the world
may be the better for it. Amen!*

The Wheel of Birth

Resume of St. James' Epistle

J. A. Wren

The following is a short synopsis of the epistle of St. James, giving in full a literal translation of the passage which speaks of the "wheel of birth." There are also given two other passages where the meaning of the Greek appears to me to be obscured by the translators. These explanations follow naturally upon my former article on reincarnation, in which was presented a short summary of the scheme of human evolution and progress as outlined by the Ancient Wisdom of the East.

Rejoice when trials come, for through them we develop the patience which is necessary to gain *perfection*. Have faith and you will develop wisdom. Without perfect faith you will gain nothing. The personality fades, but the final reward is the crown of life (i, 1-12).

Do not blame God for your trials. "Each one is tried by being drawn out and enticed *by his own desire*. Then desire having conceived brings forth sin; and sin (or error) being fully consummated gives birth to death" (i. e., return to the earth-life and its limitations) (i, 13-15).

All that is really worth having comes from the unvarying God from Whom we ourselves come and Who does not bring the "shadow that is caused by turning" (i, 17) (i. e., the mortal personality). Abstaining from evil things and carefully guarding your speech, be diligent learners and carry your theory into practice. "If any one is the hearer of the word, and not a doer, he is like a man *perceiving the appearance of his birth in a mirror*" (he will have to come back to do his neglected lessons) (i, 19-20). Fulfill the royal law of love, and you will do well (ii, 1-9).

Believing in the unity of God, act your belief; for right action is necessary (ii, 10-26). But we all stumble, and the greatest cause of stumbling is the tongue. If anyone can control that, he is a perfect man (iii, 1-5). As a little fire can burn a great forest, so with the tongue. For "the tongue is fire. The world of injustice, or in exactitude the

tongue, is established among our members, which is contaminating the whole body, and setting on fire the 'wheel of birth,' and being set on fire through Gehenna. For *'every nature of beasts and birds and creeping things and marine things is being tamed, and has been tamed unto the human nature, but the tongue no man can tame.'* It is an unstable evil filled with *death-bringing* poison" (iii, 6-8) (again, of course, alluding to physical birth). It curses as well as blesses. This makes disharmony, and is not the divine wisdom; for the fruit of uprightness is sown in peace for them that make peace (iii, 9-18). The love of the world is the hatred of God. Be subject to God and resist the *slanderer* (literal translation of the word *diabolos*), and he will flee from you (iv, 1-7). Grapple with your own sins (or shortcomings) and leave your brother's sins to the only judge (iv, 11-12). Do what you do in the name of the Lord, remembering that your present life is a delusion (iv, 14). Don't be puffed up about your own actions; for when you know how to do good, and don't do it, that is a sin (or failure) in your case (iv, 17).

Being rich (i. e., in the possession of character and wisdom—presumably), you can make the payments which you kept back in the days when you lived to please yourself. They will now be demanded from you, and a time of much trial is before you (v, 1-6). It will require patience and endurance, but you are now about to reap the fruit of all your earth toil, for the presence of the Lord is near and the discernor is before *the doors* (v, 7-10) (i. e., you have neared the point where the vehicles of higher perception will be opened in you).

Remain steadfast and you will be blessed (v, 11).

Use your thoughts to do good, and share the truth with others (v, 12-18).

By saving another soul from "death," you shall cover a multitude of sins (v, 19-20).

Hebrews ix, 27, which is often quoted as if it definitely negated reincarnation, does not refer to the death of the physical body. Literally translated the verse runs, "It is laid up unto men, once to die, *but*, after this, judgment" (or choosing). The state of "death," of preferring temporal to spiritual things, is followed by judgment, or choosing; then the Christ, the spiritual principle, after bearing up the

failure of many lives, finally comes triumphant in the perfect man. In other words, discrimination between the things of "death" and those of immortality is the first qualification for the Narrow Way. In emerging from the state called "death," we die to self once for all.

We now turn from the cause of rebirth to an *Old Testament* passage giving the final closing of the cycle of reincarnation.

In Ecclesiastes (xii, 5, 6) we read: "Or ever the *silver cord* be loosed, or the *golden bowl* be broken, or the *pitcher* be broken at the *fountain*, or the *wheel* broken at the *cistern*."

It is a verse that may have excited the curiosity of many people as it did mine for many years. But it is pretty safe to say that no one will understand its meaning who is ignorant of the details of reincarnation and the mechanism by which it is carried on.

The various expressions linked together and all bearing on the same point,—on man going to "his *long home*," "the home of his aeon"—confirm one another and defy the efforts of anyone disposed to try to explain them away.

Let us take the expressions one by one:

The Silver Cord.—This is a familiar technical expression indicating the tie that binds one earth-life to another, and preserves the identity of the permanent "I," or ego, or individual, which runs through the whole series of earth-lives, so that, under the various and often dissimilar mortal coverings, the immortal individual who uses them is ever the same. The mortal personalities, the bodies which we take on and discard, have been likened to the beads of a necklace: the silver cord, or *sutratma*, to give it its Sanscrit name, is the string on which the beads are threaded and through which the experiences of each life are preserved and passed on to the succeeding lives.

The Golden Bowl.—I do not know whether the actual expression is used in the literature of this subject outside the Bible, but I have no difficulty in finding a golden bowl closely related to the silver cord and playing an important part in man's progress to "the home of his aeon."

To anyone possessing clairvoyant sight there is visible what is called "the web of life," a delicate network of shimmering golden matter of the finest texture, outlining every detail of the body in a marvellously delicate web of finest

mesh, so that if every other matter of the body were removed, a person looking at the form with clairvoyant sight would see a sort of filigree body complete in every detail. The function of this web is to support and vivify the body. When death comes, the web gradually retires from the extremities, and, closing in, taking the life with it and withdrawing to the heart, encloses the permanent atom like a golden shell, reminding one of the closely woven cocoon of a silkworm. Then it rises slowly up to the brain, and passes out of the body, leaving it dead.

The purpose of the permanent atom, we are taught, is to store up and preserve through the ages of his growth the accumulated experience of the individual. It appears to be alluded to in *Eccles.* iii, 2, (R. V.): "he hath set the world (or eternity) in their heart, yet so that man cannot find out the work that God hath done from the beginning even to the end." (The Septuagint reading is: "He gave them the whole aeon together in their heart.")

But this golden casket continues to exist, enclosing the permanent atom till the time comes for a new physical incarnation, and presumably it is only at the end of the whole round of births, when the silver cord is loosed and the wheel is broken, that the golden bowl will have finished its work and will itself be broken.

The Pitcher.—The astral, the region or condition of desires and emotions, is often symbolized by water, and the personality as a pitcher, or vessel, which comes to be filled or sated with the experience of earthly desires. At the end of an earth-life, the personality perishes—the pitcher is broken at the fountain whence it drew its little life's supply.

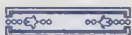
The Wheel.—This as we have already noted is the coming to birth again and again; and the breaking of this wheel at the cistern, the reservoir which supplies the fountain, aptly indicates the final liberation from physical birth at the end of the cycle of evolution, when the whole Path has been trodden and the dust, the last physical body, returns to the earth as it was, and the spirit returns to God who gave it.

In conclusion: Many people are content to have intellectual evidence that reincarnation must be true if there is a plan or purpose in the universe; but there are also some people who could not feel that such a teaching were right,

or ought to be held, if it were not found in the Bible. If any of the latter read this article I trust they will think that I have at least made out a case for examining into the truth of reincarnation, for "learning" on what basis it rests, and for weighing the evidence brought forward to support it.

The doctrine of reincarnation utterly and entirely alters one's view of life; and never, it seems to me, till one has fully absorbed its teaching and its twin doctrine of the law of justice, will one find oneself truly "face to face with life."

Many of us, feeling convinced that reincarnation is a fact in nature, believe that its acceptance is absolutely necessary to establish the justice of God, and are persuaded that such a necessary doctrine could never have been omitted from so great a book as the Bible. The more deeply it is studied, the more evidence will there be found that a belief in reincarnation existed in the minds of many of its personages.



Meditation (St. Germain)

J. C. Johnston



*WHEN from the clamoring throng and
press of men*

*I do withdraw me to Thy presence, Lord,
And wait in silent stillness for that word
Which shall release me to my tasks again,
Charged with new life, new strength, new
courage, then*

*Thou comest, as of old the High Priest heard
Rustlings of cherub wings that dimly stirred,
And knew Thou stoodest in Thy holy fane.
I have no need to struggle to Thy feet;
Gone is the weary toil of wind and wave,
Gone are the darkness and the desert blast;
The long, long years of banishment are past.
I have found mercy at the Mercy Seat
And, strong to sin, have found Thee strong to save.*



Francis Bacon, Baron Verulam, Viscount St. Alban*

Ernest Udny, M. A.

(Concluded from October)



THE following quotation from Ward Owen's *Cipher Story* is made for the sake of its beauty and as an evidence of the lofty character of the writer, Francis Bacon. The "secret thoughts and observations" to which he refers may have been partly in connection with his ever deferred hopes of being acknowledged by the Queen as her son and legitimate successor to the throne of England, and partly on account of his being left in almost poverty, and dependent probably on a small allowance from the Queen and on the generosity of his foster-mother, Lady Ann Bacon, and his foster-brother, Anthony Bacon, for the means of printing and publishing his exceedingly numerous, but unacknowledged, writings in prose and verse. The whole passage quoted is his own account, written perhaps long afterwards, of what was passing in his soul as he journeyed to London in a sailing barge from the mouth of the Thames, where he had been landed from one of the English ships which were pursuing the Spanish Armada up the Channel and along the North Sea.

*"Averse from company, I walked alone
And listened to the voices which proceed—
Ah! who shall say from whence? The Holy Ghost
Plays on our hearts like so many harp-strings.
We are His temples, He dwelleth in us,
And we in Him. The Light of Life itself*

*Mr. Udny has written from the Theosophic standpoint.—Editor.

*Goes with us where we go, and doth abide
 Forever in the hearts of simple men,
 Immortal, incorrupted, and Divine;
 It tutors us e'en in our vainer hours.
 Now as I sat alone, sad, serious
 And full of secret thoughts and observations,
 It did the passions of my heart suppress,
 And then with mastering discipline did tame
 The spirit in me which had wildly warred,
 And so bestirred me even in my sleep.
 It made within my heart from that time forth
 A purer virtue and a richer honour;
 As, in the veins of earth, the parching sun
 Doth gold and glittering minerals create.
 For, through infusion of celestial power,
 The duller earth it quickeneth with delight,
 And life-full spirits privily doth pour
 Into the inner recess of the heart;
 And there, as every earthly thing partakes
 Or more or less of influence Divine,
 So it more fair accordingly it makes,
 And the gross matter of this earthly mine,
 Which clothed it, thereafter doth refine,
 Doing away the dross which dims the light
 Of that fair Being which is therein empyrigh."*

In case it should appear strange to any that one who had entered on the Path which gradually leads to perfection (and is briefly known as "the Path of Holiness") should write a curse, as does St. Alban in the *Cipher Story*, on those who had caused his shame and misfortune, it may be pointed out that he was evidently not feeling very strongly at the time of writing it, for he stops in the middle to put a remonstrance into the mouth of his future decipherer, and to answer that remonstrance by pointing out that he has

*"Under the veil of this bitter, frantic curse,
 My true titles to the crown and seat
 Of England, Ireland and France,
 Obscured and hid.
 So let me speak to th' yet unknowing world,
 And you shall hear
 Of carnal, bloody and unnatural acts," etc.*

Also, it appears from Mr. Leadbeater's book *Invisible Helpers* (see chapter at the end of "The Path Proper") that one of the ten fetters which bind man to the circle of rebirth, and hold him back from Nirvana, is the possibility of hatred; and this fetter is not cast off until the man or woman reaches the Fourth or Fifth Gateways, or Initiations, which mark the stages of progress on the Path leading to Perfection. The Fourth Gate is that which makes the candidate (in Sanskrit) Arhat, a word usually translated as "the venerable" or "sinless." The taking of this initiation is symbolized in the Gospel story (where the stages on the Path are represented as events in the life of the Christ) by the crucifixion, because it is at this stage that the candidate brings the first-hand knowledge of his own divinity into the waking, physical consciousness. To achieve this, he stands alone, deserted, in seeming, by God and man, "despised and rejected of men." It is not until he has lost sight of the God whom he has been following as external to himself, that he can become fully conscious of the God within—"a pillar in the temple of my God who shall go no more out."

The curse in the *Cipher Story* must have been written after his impeachment, which occurred in 1621, for in it he refers to that event, intimating that his so-called "confession" was written to oblige King James I:

*"That sacred balm hath graced and consecrated (as) King
This forgetful man, upon whose head I set the crown,
And for whose sake I wore
The detested blot of murderous subornation."*

The last line means that false informers had been hired to murder his reputation with this "detested blot."

It is said that St. Alban did not pass the "Fourth Gate" (where the "possibility of hate" is left behind) till shortly after 1700. If so, it is not surprising that a strong nature like his should have been stirred to something like hate by ill treatment from an unnatural mother (the Queen) and infamous conduct on the part of James I. and his own cousin (perhaps really his brother) and life-long enemy, the hunch-back villian, Sir Robert Cecil, from whom apparently he drew the character-original for King Richard III. James' ingratitude may well have been the theme of the beautiful lines in *As You Like It*,—"Blow, blow, thou winter wind; thou art not so unkind as man's ingratitude."



Astrological Predictions of the Late John Varley*

By His Grandson, John Varley,

with Introduction by A. P. Sinnett

MANY years ago I used to be much interested in stories told to me by my friend, Mr. John Varley, concerning the remarkable achievements in connection with astrology of his grandfather, John Varley, well known to the artistic world as "the father of water-colour painting." Independently of his distinction as an artist he was equally famous among his friends as an astrologer, and I suppose that few modern devotees of that great art (or science) can have to their credit so wonderful a series of successful predictions as have gathered round the memory of my friend's grandfather. Thus it seemed to me recently, in view of the great and growing interest now taken in astrology, that it would be well worth while to record a few incidents connected with the late Mr. John Varley's astrological predictions to which I have above referred. Thus I have now been successful in inducing the present Mr. John Varley to write out his recollections of the circumstances attending these predictions. It is only fair to my friend to say that he has done this rather reluctantly, being doubtful as to the desirability of encouraging people to believe that forecasts of

*As the life of the late John Varley is so well known to many of our theosophical readers who are familiar with the history of the past lives of Alcyone and Orion, I reprint the following from our esteemed contemporary, the *Occult Review*.—Editor.

impending events can be obtained by astrological means. My friend's father, belonging to the generation between our own and that of the astrologer, was emphatically of opinion that the pursuit of knowledge along those lines was dangerous and misleading. Without denying the dangers, my own view is that the pursuit of Truth—that is to say, the pursuit of trustworthy knowledge concerning the mysteries of Nature—is above all things the task appropriate to this period of human evolution. And astrology at all events seeks to fathom some of the deepest and most alluring of the mysteries which enshroud the laws governing human life.

Now the experience of those who make a study of astrology is always to the effect that however often they may fail in reading the indications of a horoscope, successes or partial successes are so frequent as to convince them that failures are due, not to the principles of the science, but to the imperfections of our skill in dealing with it. We have grounds for believing that once upon a time astrologers were more competent interpreters of celestial combinations than even the most painstaking students of the present day. The modern astrologer has to recover knowledge lost during many centuries of modern progress devoted to wholly different pursuits. And in order that this may be done effectually, the reputation of the science must in the first instance be rehabilitated. That can only be done by making public use of the best evidence available for showing that astrological predictions are at any rate sometimes vindicated by events to an extent that puts the theory of chance coincidence entirely out of court.

The cases described in the narrative now entrusted to me seem to me to be of that order, and I will pass them on without further preface, except to say that Mr. John Varley, the astrologer, was born in the year 1778, dying in the year 1849. Mr. Albert Fleetwood Varley, my friend's father, was born in 1804 and died 1876.

A Sixty Year-old Prediction Verified.

My father, Albert Varley, had been appointed executor to Paul Mulready, the eldest son of Wm. Mulready, R. A., and who died about the year 1864. He was looking over papers and correspondence when he came upon the following letter—I happened to be present and it was handed to me to read. It consisted of only a few lines and was written to Paul Mulready by his mother. I think these were the

exact words: "My dear Paul, you are now sixty years old, remember what your uncle John Varley said of this year. 'Do not box or play at cricket, as you may receive an injury to the knee, which would be fatal. Should you survive this year you will probably live several years longer in comfortable circumstances.' " Of course I am not positive as to each word being correct, but as to the general sense, I feel certain the above does not vary in any important particular from the original letter.

Paul Mulready did not box or play at cricket, but one afternoon he went with a friend to Kensington Oval to watch some cricket practice. While conversing with his friend, and at a moment when his attention was diverted from the play, a ball, driven from a considerable distance, struck him on the knee. The injury was, I believe, not very serious, but I heard it said that the medical treatment was quite wrong. I remember him being wheeled about in a bath-chair by his man-servant, and paid several visits to him at his house in South Kensington. He was cheerful and I think at that time did not suffer much pain. He was, however, unable to walk or stand. Later on white swelling set in and an operation was necessary—his leg was amputated by the well-known surgeon, Holmes Coote. Two or three days later he died—I believe from shock to the system, but for this accident it is very probable that he would have lived for many years, as he was a man of great bodily strength and a wonderful constitution. His father, the Royal Academician, had died some time previously, and left him a considerable sum of money, so that in this particular the prediction seemed likely of fulfilment. I understood my father to say that Paul had been born in my grandfather's house, and that the horoscope had been made at his birth, that is, sixty years before the accident that caused his death.

A Catastrophe Foreseen.

The following incident made a vivid impression on my father's mind. He said he remembered all the details with great clearness.

My grandfather was living at the time in Conduit Street, Regent Street. He had purchased or taken a lease of an hotel, which he used partly as a dwelling-house for his large family, and partly as a studio and gallery.

He was, so I have been told, in the habit of consulting his own horoscope each morning, and bringing up directions, etc., to date. On one particular morning (I am sorry that I never took notes of these conversations, and I forget the dates, if indeed they were mentioned) my father related, he was evidently ill at ease and disturbed in mind, and though he had an appointment he did not go out, and about eleven in the forenoon he gave his watch to my father telling him to take it to a watchmaker in Regent Street and have it set to Greenwich time. When he returned with the watch my grandfather was still walking up and down the studio, a proceeding that impressed my father as most unusual, for my grandfather grudged actually every minute that he was away from his easel. At last he remarked, "What is it to be?" and explained that there were some evil aspects in his horoscope which would come into operation a few minutes to twelve on that day. He was so certain as to the evil effects, that he would not go out, fearing some street accident. He said, "I might be run over, or a slate might fall on my head"; that he was uncertain whether his life or his property was menaced, but he saw in the figure that it would be sudden. The difficulty arose from the fact that the effects of the planet Uranus were not yet understood by astrologers, and his agitation increased as the time approached. He asked if my father was sure that his watch was put to Greenwich time, and complained that he could not go on with his work. Sitting down he said two or three times, "I feel quite well—there is nothing the matter with me. I am not going to have a fit or anything of the sort." Then rising from his seat he came towards my father saying: "What is it to be? The time is past. Could I have made some mistake in my calculations?" He took some paper and a pencil to go through the figures again—just then there was a cry of fire from the street. He rapidly made a note in his astrological book as to the effects of Uranus. The house was burned down, all his property was destroyed, and unfortunately he was uninsured. It is a curious fact that on three occasions his property was destroyed by fire, and three times in his life he was tossed by bulls, and whatever warning he may have had from the stars, he was unable to prevent their effects.

The following is another example of his recognition of the inevitable result of certain positions of the heavenly bodies.

A purchaser had selected in his studio two important drawings. Next day, having packed them carefully, he placed them in a portfolio, telling my father to hand them to the owner, who apparently lived in the neighborhood. On arriving at the house my father, in the presence of the purchaser of the drawings, opened the portfolio, and to his dismay found that the drawings had disappeared. There was nothing mysterious about this. The portfolio was probably fastened at the top, and not at the sides; any one carrying it under the arm might easily fail to notice the parcel slipping out behind. My father, a boy at the time, was terrified, and not at all anxious to return home, knowing that his want of care might have exceedingly unpleasant consequences. Later in life, he said, he often looked back to that time of anxiety and apprehension as a most uncomfortable experience. At last the plunge had to be taken, and going to the studio he was asked if he had delivered the drawings. He commenced stammering something, when he was cut short. "No, you did not deliver them. I was looking at my figure for the day, after you left, and saw that I should lose them. I shall never see them again"—nor did he. "It was not your fault," he said, "but mine"—and the incident closed, to my father's intense relief.

Varied Incidents.

Another case, which I believe has been described in the Grantley Berkeley Memoirs, also shows that in spite of warning, it is very difficult to avoid stellar influence. He was on a visit at a well-known country mansion, and noting in his horoscope that on a certain day he might receive an injury to his leg, he remained in his room until the evening. As dusk came on, he decided that he would dress then for dinner. Hearing as he thought a servant outside, he was about to ask that some hot water might be brought, and on opening the door stumbled over a water can and rather seriously injured his shin. I believe he was laid up some time. This is the story as I heard it, but I am not quite certain as to the details.

Many years ago I met an elderly man who told me he had known my grandfather, and that while in his company

something had occurred which at the time impressed him considerably. A party of friends had made some excursions on a river (I forget the name), John Varley was one of them, and he remarked one day: "We shall not separate before we have witnessed something terrible!" Shortly after, when near a bridge where some repairs were going on, the weight of a pile-driving machine became detached, and falling on one of the men, he was killed in the sight of them all, in a very terrible manner.

My father had been dining with a well-known physician, who remarked as he was leaving: "You have a bad cold; I will give you something which will relieve it." On his way home he passed a chemist's shop. The man was just closing, but said he would make up the prescription which my father had just received. As there was some little difficulty about finding and writing a label, and as the owner of the shop was obviously in a great hurry to close up, my father said: "I know what it is, a remedy for a cold. Never mind the label!" On going to bed my father poured the contents of the bottle into a glass and drank it off. He remembered staggering to the bed, and only became conscious about noon the next day, and found himself quite helpless. He was at the time a bachelor living in rooms, and having had his time fully occupied, he had not seen his father for some little time. Great therefore was his astonishment when he suddenly made his appearance with evident signs of having made a very hurried journey. The fact of his having paid a visit in daylight was to my father something out of the common, his painting occupying the whole of his time. On inquiring about his health, he said: "I was looking over your horoscope and found directions pointing to your death, or very great danger today, and came at once to see what had happened!" When he had heard what had taken place he at once sent for food and administered stimulants, and got medical advice as soon as was possible.

The doctor on reading the prescription said: "You ought to have been dead hours ago—you have taken about twenty doses in one." A naturally excellent constitution and his strength and youth pulled him through, though he had a severe illness, and it was some six weeks before he regained his health. The doctor considered that it was only

through the arrival of my grandfather at the critical moment that his life had been saved. I also remember that my father told me that my grandfather amongst other things told him when he was a boy that at or about the age of sixty he would suffer from stone in the bladder, which was perfectly correct. He suffered very severely for about two years, and then quite recovered.

With regard to the time of his own death, he appeared to have had little doubt. Sketching the cedar trees in Chelsea Park, he contracted a severe chill from sitting upon the grass, which probably was damp. An inflammation of the kidneys was the consequence, and although the doctor did not consider the case very serious, my grandfather was of a different opinion. My father described his visit to him. He was in bed with his astrological books beside him. In reply to hopes for his early recovery, he pointed to his horoscope and the directions which he had calculated. With such aspects approaching, he said: "There could be little hope." I have an impression that he mentioned a date, but after so many years I should not like to state that as a fact. However, his death took place shortly after this conversation.



Astrotherapy — (Continued)

John Hazelrigg

The medical faculties of today are but little concerned with the spiritual, or the inner arcana which constitute the divine selfhood of the *real* man, and which are one with the universe; hence they lack information relative to the very groundwork of his constitution. The astrologer contends, as did the ancient worthies—such as Cardan, Galen, Hippocrates—that in the heavens alone may one hope to find the key to the occult secrets of nature; not in viewing these mighty wanderers as objects merely to be "photometrically and photographically" disported with, but studied as sublime symbols of the Law of Unity which stamps its one and immutable method upon every organized state of being. Such is comprehended in the doctrine of correspondences, and amplified in the tenets of astrology.

As among a trinity of kingdoms or planes, the animal, the vegetable, and the family of stars are pretty intimately related. The moist consistencies of the two respond most readily to the electro-magnetic vibrations of the third, and in time and degree according to susceptibility and relationship. The sympathy between plant and planet, so easy of observation, is a proof of the diffusion of collateral elements throughout the channels of expression, and of a constant stream of influences forever interacting between those that thus stand related to each other. "Every metal and every plant possesses certain qualities that may attract corresponding planetary influences, and if we know the influences of the stars, the conjunction of the planets, and the qualities of our drugs, we will know what remedy to give to attract such influences as may act beneficially upon the patient" (Paracelsus). Modern medical science, resting upon a putative basis, is not only confessedly ignorant of the origin of disease but of the curative action of physic as well. Paracelsus here reveals the gist of the secret.

While the present-day pharmacologist invents many arbitrary combinations which are in turn blindly prescribed according to the dicta of pure experimentalism, the old-time herbalist based his deductions upon the law of principles coöperative between constitutions cognate in relationship. And no department in Nature can be intelligently studied without a conversancy with these similitudes. To apprehend correctly the lower, one must mount the ladder of analogy into the realm of that celestial symbolism wherein reposes the key not only to the mysteries of Man but of all divine order.

The higher the plane of manifestation the more sublimated are the life essences, and therefore the more impressible by astral influx. Thus the human being is a center responsive to manifold influences of which the plant gives no token; in turn the molecular sensitiveness of the vegetable structure imbues it with the power perceptibly to acknowledge its stars, while the metal and the mineral repose in expressionless latency until aroused to action by mechanical manipulation. But no less does a spiritual essence pervade and enliven every form, be it mineral, vegetable, or animal, ever making of the higher a compendium of what goes before, and interrelating each with a kindredship

that proclaims the oneness of all Nature. Man is an epitome of the whole, a combination of all the parts, a *quintessentia* of the four elements, a being in whom the trinity of kingdoms is synthesized into the unity of a god!

The mystical worthies who first traversed the space between the herb kingdom and the stars, knew enough to incorporate in their journey a physiology that should not lack in a single principle essential to a comprehension of the whole, and thus the botanical and the astronomical were found to correlate to an exact nicety where the elements of each were properly understood.

In these latter times, however, botany and astronomy might well be termed the "two orphans" of science, because of the indifference to their lawful import in the family of Nature. To the average votary of the one, the irregular branching of the pedicels of a peduncular tendril is a bliss ecstatic; while to the average devotee of the other, a lunar libration which enables the observer to see approximately 576 out of the 1,000 parts of moon area, is an eternal rhapsody.



Cause and Effect

*Before beginning, and without end,
As space eternal and as surely sure,
Is fixed a Power divine which moves to good;
Only its laws endure.*

*This is the touch upon the blossomed rose,
The fashion of its hand-shaped lotus-leaves;
In dark soil and the silence of the seeds
The robe of Spring it weaves.*

*The ordered music of the marching orbs
It makes in viewless canopy of sky;
In deep abyss of earth it hides up gold,
Sards, sapphires, lazuli.*

*This is the doctrine of the Karma, Learn!
Only when all the dross of sin is quit,
Only when life dies like a white flame spent,
Death dies along with it.*

—"Light of Asia."

The Psychology of Hysteria

Carl Ramus, M. D.



ANY of the more important medical problems are rarely heard of outside of the profession. Not so with hysteria. Every one has heard of or seen it, and has an idea, more or less accurate, of what it consists. The non-medical conception is something like this: a state of peculiar and irrational perversity which imitates symptoms of real disease and indulges in fits or tantrums, or feigns sickness and suffering, either for the purpose of getting what it wants from other members of the family, or merely in order to get sympathy and coddling. By many physicians it was regarded formerly as a moral rather than a physical or mental disease, and thus hardly a proper medical subject.

We now have knowledge as to the causation of hysteria which seems as definite and reliable as that of cholera or yellow fever. In the West this knowledge is largely a result of the development of the new science of psychoanalysis. In Oriental psychology, hysteria is understood by studying its manifestations in the light of the fundamentals of Oriental philosophy.

A very interesting and unsuspected fact brought out definitely through psychoanalysis is that hysteria is very widely distributed through many indefinite or borderline cases which formerly were hardly thought of in that connection. The rule previously had been to think of diseased mental states as indicating abnormal psychical conditions so widely different from the normal as to place the victims almost outside the limits of humanity. Now it is understood, through psychoanalysis, that differences between normal and abnormal psychology are not differences in kind but in degree. Otherwise stated, there is no line between normal and abnormal, but a transition from one to the other by imperceptible gradations. Thus it became known that many normal and legally responsible persons display certain irregularities and eccentricities that differ from hysterical symptoms in no essential particulars except in degree. Likewise with insanity. It is a difference in degree only between the person easily elated and cast down, or

prone to gross exaggeration, and the patient in the asylum with manic-depressive insanity.

The present system of psychoanalysis is rather elaborate, and in this paper it will only be possible to consider two of its main conceptions which have especial bearing on hysteria. Those who desire to investigate further are referred to the books of Freud, Jung and others; also to an article of mine in the *Channel* for July, 1916, in which a summary of the main points is given. Readers are also advised to read, in connection with this paper, the chapter on the Desire-Elemental, in *The Other Side of Death*, by C. W. Leadbeater.

In comparing Western and Eastern science, the most noticeable difference is that Western science takes no account of involution; while in Eastern science involution makes up one-half of every scheme of evolution—the first half. In this inquiry as to the nature of hysteria it is essential that the distinction between the two be correctly apprehended. To reiterate:

First.—During Involution the whole current of life and of consciousness is toward greater involvement of Spirit in Matter, toward limitation and conditioning of Spirit.

Second.—During Evolution the great current is in exactly the opposite direction.

When applying these principles to the phenomena of hysteria, remember always that each person has three vehicles of consciousness, i. e., a physical vehicle for volition and action; an astral vehicle for desire and emotion; and a mental vehicle for cognition and thought. All three vehicles or bodies of consciousness are material, though of different densities. Matter can evolve only through experience in action, in change of rate of vibration, in sequence of Time and Space. One-half of emotional and mental matter is still in process of involution, still on the downward arc of manifestation; while the other half is in process of evolution.

The intuitive conviction, which tells all developed people that their physical bodies are not themselves, will help to make clear to them that their mental and astral (emotional) bodies also are but vehicles or sheathes for a far higher Self.

Any kind of sensational experience, the more violent the better, is automatically sought by the lower or involving

group-consciousness of the mental and emotional bodies, because such experience hastens their involution or complete immersion in matter. They are therefore extremely susceptible to habits permitted by their Higher Selves. Normally, in the early stages of human evolution, before the Self has much control, the bodies run riot through all manner of violent experience, until after frequent alternations of wrongdoing and suffering, of cause and effect, the Self acquires increasing control of its vehicles.

In what may be called normal average individuals, the Self has not yet gained much control of the vehicles of thought and desire, and yet their frequent outbreaks or explosions of energy have at least the merit of moving along natural lines or outlets. When the psychic energy of the individual, through abnormal environment, is prevented from expression through the normal channels, it then acts like a river that has become dammed up; the psychic forces overflow and find outlets other than the natural ones. The results are abnormal expressions of consciousness in the outer world.

One other important point should be emphasized: Matter in process of involution has most of its experience ahead of it; matter in process of evolution has most of its experience behind it.

In the normal arrangement, as evolution progresses, the mental and emotional bodies discard the elementary and involutionary matter and take in matter which is on the upward arc, until at last the entire mental and emotional bodies are composed of refined and purified matter far advanced on the evolutionary arc; and then the attainment of super-manhood is near.

But in cases where the normal and orderly course of Nature is not followed, a train of abnormal effects ensues, which may result in the group of symptoms known as hysteria.

Any specialized aggregation of matter, such as the physical bodies of men and animals, develops a quasi-independent existence, with a degree of sub-consciousness which simulates intelligence but is not really such. So with the astral and mental bodies, the resultant condition is very much like a conflict of two personalities. The matter of the vehicles demands sensation, the grosser the better,

and thus its natural hunger or magnetic attraction for such vibration draws the bodies into temptations and acts which are inimical to the interests of the Higher Self.

Thus arose the idea of a tempting demon, an obsessing entity, which wickedly seeks to destroy the soul by plunging it into vice. Actually, however, this lesser self—now called in Theosophical literature the Desire-Elemental—is in no sense evil in itself, but is merely fulfilling its destiny, which is to *involve* by sensation. But so great is the power of automatism or habit that when the lesser self has been indulged for a time in an evil or abnormal course, it resists change or reform almost as if endowed with self-conscious intelligence.

In many cases this is the occult explanation of the drug habit as well as of hysteria. And yet not in all. Anyone with unprejudiced mind who has investigated psychical research will have encountered cases in which obsession by other personalities is the only reasonable explanation, but in the larger number of instances the trouble is in the lesser self, or desire-elemental, whose sway is the result of lack of will power in the personality.

Some who read this paper will recall cases of women (they are usually women) who have lain in bed for a long time, complaining of vague pains and mysterious symptoms. Medical examination can never find signs of physical disease in such cases. Sometimes they will have fits or convulsions—when people are with them, but never otherwise. The family and friends are always much upset and overflowing with sympathy and solicitude. All possible symptoms may be alleged, but among the most common are palpitation of heart, vomiting, fainting, trembling, and causeless fear. Friends who have been rather more observing and not glamored by keen sympathy will often have noticed that hysterical patients cling to their alleged diseases and absolutely resist advice to use their will power. They seem actually to enjoy sickness, moderate pain, vomiting, and the sympathy and attention of relatives and friends.

The true or occult explanation of such states of mind will now be quite clear. It is the "luxury of pain and grief," according to Bhagavan Das, in *Science of the Emotions*. The patients' emotional bodies really luxuriate in the sensations and vibrations thus generated, and in the sympathy,

pity, and general commiseration showered on them by doting relatives and mistaken friends.

We are now ready to discuss the practical value of knowledge of the factors concerned in the causation of hysteria. Psychoanalysis shows that hysterical symptoms are the results of abnormal distribution of psychic energy. One school holds that all cases of hysteria can be traced to interference with or thwarting of the natural trend of the reproductive function. Another school gives that a large place but not the entire responsibility. This latter is our opinion at present. Psychoanalysis indicates that when the brain consciousness is directed to the Unconscious or hidden causes of the hysterical symptoms, a cure can usually be effected. Much good has undoubtedly been done in this way, and yet physicians of large experience admit that in advanced cases of hysteria the outlook for cure is unfavorable. Oriental psychology supplies the real reason for the frequent failures of psychoanalytic treatment. That reason is found in the conflict between the Self and its lower vehicles of consciousness, the vehicles being on the downward arc of involution, while the Self is on the upward arc of evolution. At present psychoanalysis is unable to accept this because it still clings to the old materialistic theory of *dead* matter. Oriental philosophy asserts that all matter is *living* and therefore *conscious*, though not yet individualized. Human mental and emotional bodies very quickly develop automatism, and hence the supreme value of good training and wise discipline during childhood. Where the automatism has persisted so long in a wrong course of action that these bodies contain a large amount of matter in the process of involution, psychoanalysis probably will not be able to effect a cure. There is only one hope for such an afflicted personality, and that is a supreme effort to develop the will. They should invoke, by every possible means, the powers of the Higher and Divine Self—by concentration, by meditation, by prayer. Above all they should put away the insidious glamor of the alarmed lesser self which tells them to wait for help from outside—the help that will never come unless they do their part. For them it is most emphatically true that “the Lord helps those who help themselves.” Otherwise, there may result the practical loss of that incarnation, plus the karma of the trouble

and sorrow brought to the person's near relatives.

The outer causes for the development of hysteria may be found by looking first at the common types of hysterical personalities. They are mostly women, young single women, elderly single women, and childless married women. This gives the key in most cases and backs up the psychoanalytic theory of the sexual origin of hysteria. Modern social and economic conditions tend more and more to interfere with and thwart the natural and normal human instincts which demand love, home and offspring. These instincts are the deepest and most compelling forces in nature. The great creative instinct, in those cases, finds its normal channels blocked. With men it is not so serious, because their energy finds an outlet in hard work and diversity of interests. But with most women it is vital. Their whole nature is towards love and children, and when their creative functions are denied their destined fulfillment through their physical bodies, their psychic energy flows out through other channels, through their emotional and mental bodies, altering their composition by increasing their content of involuntary matter. That flow through abnormal channels gives rise to abnormal, erratic, irrational expressions of mentality and of emotion, the symptoms of hysteria.

Since the ultimate outer causes of hysteria seem to lie in wrong conditions which at present are beyond human control, it is obvious that we cannot advise unconventional or emotional license as a cure; for the cure, if such it were, would be even worse than the present system. The only alternative treatment of the hysterical problem, under present conditions, will be through educational methods which teach practical personal hygiene, and which aim to stimulate intellectual and artistic interest, and to discipline the mind and emotions through sane and safe self-control. Thus can be counteracted, in some degree, the bad results of a vicious social and economic system.





Out of the Everywhere—

The Editor

Science and the Aura



CORRESPONDENT is much interested in the scientific proof of survival and of man's subtler vehicles, and asks for more data. He also inquires what I think of Dr. Kilner's book, *The Human Atmosphere* (T. P. S., 161, New Bond St., London).

There are some important experiments of the French scientists, mentioned in my article on Dr. Lancelin's new book. The published statistics of the Society for Psychical Research also bear voluminous testimony concerning survival. There is a wealth of literature on the subject.

Dr. Kilner's book is of unusual interest and is the result of scientific experimentation in an endeavor to see the human aura by means of colored glass screens. These are double "flat cells" containing solutions of dicyanin and carmine dyes; by looking through them for one minute at a strong light, under certain conditions, he was able, in a large number of cases, to perceive the human aura, the subtler vehicles familiar to those who possess clairvoyant vision.

Dr. Kilner is careful to explain that his investigations have been carried out independently of occultism. We recognize the advantage of such work being conducted on strictly scientific lines in order to disarm popular prejudice; but from the standpoint of superphysical knowledge, we cannot but regret that Dr. Kilner did not take into consideration the terminology and conclusions of occultism, and did not seem to understand the constitutional differences in the various particles of matter which comprise the "human atmosphere." The person who looks at the aura with an untrained clairvoyance sees it *en masse*; the various kinds of

matter in it are interpenetrating and seem to be one, and this is likely to mislead him.

After studying Dr. Kilner's different experiments, one is led to suspect that in reality he often glimpses synchronously color and matter relating to the physical, the emotional, and the mental expressions in the personality; consequently to the occultist his statements seem occasionally confusing. In fact he himself is often puzzled because of the varying sizes and constituents of the auras of his many subjects.

He speaks of what he calls "striations," and does not seem to understand them. It is known to occultists that such lines of force extend from the center of the body in all directions, like rays of light from the sun. They appear like fine wires aglow with white light. When the physical body is in health they stand out straight and rigid; in ill health they droop and become wavy, and they sometimes disappear altogether from parts of the body that become diseased.

The rose-colored effects which Dr. Kilner does not understand can be either the differentiated vitality flowing over the nerves, or the manifestations in the emotional body of vibrations resulting from feelings of pure affection. The "self-luminosity" of the aura, which seems to him the only explanation of certain observed phenomena, can really originate from the light-ether and the vital forces in the body. The rose color is always present in the aura of a healthy physical body which is absorbing its normal share of vitality from the cosmic forces around it. The emotional matter in expressing the rose of pure affection seems still more brilliantly self-luminous, owing probably to its rarer vibrations. One wonders which of these Dr. Kilner was observing. He cites what is to him a puzzling phenomenon: A ray which appeared to emanate from the thumb of a man in good health was at first lemon-yellow and then changed to ruby-red. Those who are clairvoyant will recognize that this difficulty would naturally occur to inexperienced or untrained investigators who are unable to distinguish between the etheric, the emotional, and the mental particles of the aura, and unable also to compute accurately the extent to which their own actions, feelings, and thoughts (as well as those of their subject) are modifying the subtle colors which they discern.

For instance, if a patient's hand were resting over his heart, it might look to the untrained observer as if some of the yellow rays streaming from the heart "center" were issuing from the fingers. Again, if his hand were held near his hips, it might appear as if the fingers irradiated a deep red, especially if his emotions were not of a high quality. Yet in both of these cases the *fingers* themselves were not *originating* the colors observed; they were but *reflecting*, coincidentally to the untrained vision, the colors of the heart "center" and of an impure emotion. The color originating in and radiating from the purely physical fingers is a pale bluish white. To judge these colors accurately the observer must know the "level" of the sight which he is using (whether etheric, emotional, or mental) and also which "level" of his patient's subtler vehicles he is examining. Without this exact knowledge confusion is inevitable; and here again one is impelled to hope for the early dawning of the day when progressive science and trained clairvoyance shall coöperate in these important experiments.

Much of the book contains illustrations and descriptions of persons (healthy and diseased) whose auras show a wide diversity, bulging at certain parts, or assuming other abnormal shapes. Concerning these differences in quality, form, and density, it should be remembered that people's subtle bodies may vary just as greatly as their physical bodies do. There are some general conformities in resemblance, but the variations are innumerable.

The doctor experimented with various people, several of whom were able to detect the aura with the assistance of his screens; many others were not. I made similar experiments myself with the screens, and found that some students could see with them, while others could not. I arrived at the following conclusions:

There is, as occult students know, a "center" of higher vision which is situated just behind and between the eyes. Viewed from the front it has two principal lobes, one pink and one blue, connected respectively with two different types of clairvoyance. It is an interesting fact that the chief screens are also red and blue; and when observing a student using them, I noted that it was this similarity of colors which stimulated the activity of the lobes of his visual center so that he could see an aura through the screens.

This student had strongly marked psychic tendencies; hence he was especially receptive, and the strong rays of light streaming through the colored screens into his eyes *reacted* upon the corresponding vibrations in the "center," and so stimulated its powers of visualization that he was able to see beyond the range of normal vision.

In the case of a lady who was less psychic and who tried the screens, there was less vibratory stimulation in this clairvoyant center, and therefore her vision was blurred. In the case of another student, who was not at all psychic, repeated use of the screens produced no results whatever.

Perhaps Dr. Kilner has rediscovered a fragment of the lost occult science of ancient Chaldea and Egypt. One wonders whether his invention is due to "chance" or to the recovered memory of a past life. The priests of ancient times, so wise in occult matters, used the focused rays of the sun and directed them through different colored crystals to the "centers" of the body in order to stimulate their action.

Baron von Reichenbach, in his day, placed his patients in a dark room and found that their repeated efforts to distinguish objects in the dark would sometimes awaken the higher vision in them. This intent of the will extended the limits of normal sight, just as constant work with Dr. Kilner's screens might do. But I cannot advise students to try either method, except in particular cases where they can be under the direct observation of a person familiar with the dangers of them—and there are dangers, serious ones. Fortunately there are other more natural and hence safer ways to extend the range of normal vision.

Dr. Kilner says that the power of the reaction of chemical screens is apparently cumulative, and that the ability to see without the intervention of them grows with practice; also, that when he discontinued using them for a week or two, the ability diminished. This seems to prove that the use of the screens, coupled with continued practice, developed in him a certain degree of extended vision, part of which is probably permanent, but the full activity of which demands at first the occasional use of the screens.

Dr. Kilner's valuable contribution to occult science has been enhanced by the more recent investigations of well known scientists; perhaps there is no one work which so

strongly confirms the truths in his book as the *Méthode de Dédoublement Personnel*, which is made the subject of a separate article on another page.

★ ★ ★ ★ ★ ★ ★

Reading the Memory of Nature

A student possessing a certain amount of psychic faculty asks how it is possible to read the memory of nature correctly, especially that relating to one's past lives. As a reply a personal incident is apposite:

One day, while reading a book about Hypatia, I fell asleep. I saw the city of Alexandria as it was in her time, and stood with several others at the door of a temple. Suddenly a mad throng rushed towards the door. The people grasped curious weapons that looked like sharpened sea shells. They struck me on the head and, as I fell, I felt the pain. Then I discovered that my soul had left the body as it lay in a pool of blood and the crowd trampled it underfoot. I no longer suffered, but the awful sight so shocked me that it brought my consciousness back to my present physical body—lying on the lounge reading the book on Hypatia. A friend was sitting near me, and I told her my experience. She asked, "Then you were Hypatia?" "It may be so," I replied. And since the truth of reincarnation had been proved by me, the belief that I was Hypatia grew stronger, and I spent many hours in thought over it. At the same time it was difficult for me to believe that I could have been such an important personage.

One morning I recalled on waking that I had told a disincarnate teacher of the dream of Alexandria and of my belief that I was Hypatia. He listened attentively and then asked me upon which plane of consciousness the will had been focused as I read the record of the event. I replied that I did not know.

He then proceeded to show me the atoms and molecules of concrete and abstract matter in the different regions—regions which are differentiated and distinguishable by their rate of vibration. He made plain that space *per se* is a thing apart from, yet interpenetrating, the medium in which the aforesaid vibrations—and all others—seem to be sustained. There are seven great cosmic forces which, permeating, regulate and affect the whole. All matter is in a

state of scintillation, pulsation and undulation—the three modes of atomic activity.

Next he indicated the manner in which the will directs the consciousness as it contacts the world without and the world within. In our primitive stages this was done instinctively and imperfectly, and it became a deliberate and volitional process only after long ages—after the acquisition of considerable knowledge and the faculty of careful observation. It was also shown that the perceptive and apperceptive powers of consciousness are determined and limited by the stage of development of the vehicles through which they act, and the nature of the environment which they scrutinize. The teacher continued:

“When the consciousness is to be used for accurate observation and in order to bring it to a general focus, it must first be expanded to its limit in objective diversity, then afterwards contracted into subjective unity. To make it a little clearer, when you wish to study any particular thing, think it over—think positively, demandingly—think with all the strength and intensity of your power, and do not let the *attention* wander for an instant. Let your will thus expand your intelligence to the limit of its objective diversity and remain there for some minutes *thinking* about your subject; then suddenly stop thinking, and deliberately draw your mind in on itself, pull it back—back unswervingly, and contract it into the very center of subjective, unified consciousness—no thought, absolute intensive waiting, *observing*. The law of action and reaction being equal and opposite, you will be able to stay in this no-thinking, yet observant, condition for some minutes—the same measure of time as when thinking. It is from this free-from-thought ‘still point’ alone that one can view things properly as if gazing through a telescope, reading the eternal records of nature accurately—contemplating the desired noumenon or phenomenon, *undisturbed by fluctuating personal elements of action, emotion, and thought*. After this has been accomplished and the consciousness is returned to its normal activity, the observations made may be analyzed and classified, and deductions made in accordance with scientific practice. After a few years this expanding and contracting the consciousness can be accomplished in a very few minutes. When in time you are able to stay in each of these

states about fifteen minutes without wavering, then alone can you read the true story of your life in Alexandria, written in the records of nature, and observe the actual facts without coloring them with your own ideas.”

I accomplished this practice after two years' effort, three times a day. A certain degree of diversified consciousness was attained which reacted at will to a certain degree of unified consciousness; this degree increases as one advances in occult progress.

At last I was able to read the true story of Alexandria. I was a pupil of Hypatia (not Hypatia herself) and was killed while trying to keep the murderous mob away from her. My former reading of the record had been modified by my own thoughts; I had read about her, loved her heroism, and wished to be like her.

★ ★ ★ ★ ★ ★ ★

(Quite independently of each other, two occultists living in different parts of the world and both ignorant of my own experience, have since informed me that I was a pupil of Hypatia and was killed while trying to defend her.)



S u n s e t

Marguerite Percy

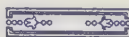
*The sunset parting of a cloud,
The rending of a day's dark shroud,
Reflects through light's victorious breach
In that gloom wall of mist, to teach
Our exiled denizens of earth
The glorious fact of brighter birth;
To mirror forth as in a myth
The mystery perceived by faith—
Faith now unfettered by dead creeds,
But sister guide of noble deeds,—
Reflects on earth diviner glory
Prefigured in illumined story,
Not to be told by human tongue,
But in the Spirit's music sung,
In the deep silence of man's heart,
From all earth's voices wrapt apart.*

Stanzas from Lowell

"In The Twilight"

(I) MY LIFE, have we not had seasons
That only said, Live and rejoice?
That asked not for causes and reasons,
But made us all feeling and voice?
When we went with the winds in their blowing,
When Nature and we were peers,
And we seemed to share in the flowing
Of the inexhaustible years?
Have we not from the earth drawn juices
Too fine for earth's sordid uses?
Have I heard, have I seen,
All I feel, all I know?
Doth my heart overween?
Or could it have been
Long ago?

Sometimes a breath floats by me,
An odor from Dreamland sent,
That makes the ghost seem nigh me,
Of a splendor that came and went;
Of a life lived somewhere, I know not
In what diviner sphere;
Of memories that stay not and go not,
Like music heard once by an ear
That cannot forget or reclaim it,
A something so shy, it would shame it
To make it a show;
A something too vague, could I name it,
For others to know;
As if I had lived it or dreamed it,
As if I had acted or schemed it,
Long ago!



Reviews

“Christ in You”*

(Letter from the Author)

I learn that you are very kindly going to review in your magazine the book *Christ in You*. Perhaps you would like to hear how it came into being.

I must explain first that from a child I have always been aware of a subtler world interpenetrating this, but always more vital and higher in every sense than the one of which we are (for the most part) conscious. I know that great souls there have a strong desire to regenerate our earth and to bring into it the higher laws of life. I have many times seen their power to break up undesirable conditions here and to introduce into peoples' environment a fresh set of circumstances which often changed the whole current of the events of their lives—bringing about things seemingly impossible to them. This was done only by changing the consciousness of the persons at the head of affairs.

When Mrs. Booth of the Salvation Army “passed on,” I saw that her rich spiritual nature drew armies of helpers near her after death. Her first effort was to make, as it were, a greater worker of her husband, General Booth. I suppose very few people know that the whole life and vitality of the Salvation Army was and still is Mrs. Booth; she deliberately inspires the consciousness of its workers.

The subtler, inner realms are intensely real to me, much more so than the outer. Some years ago I was asked by a disincarnate lady calling herself “Bertha,” if I would take down at her dictation short chapters, one each day. I sat in silence, and then this teacher of *Christ in You* came. Sometimes I could see her, and always hear her. I soon found the chapters were sequential and formed a book. Sometimes a noise or other interruption would make me miss a few sentences, and these I have left incomplete. The wonderful thing about the book is its power to elevate souls, and to help and strengthen them. I have had numbers of people write to me from all parts of the world telling

*John M. Watkins, London, England.

me of the help and comfort the book has been. Being only the humble instrument that wrote it down, I can say that it is as if some unseen power went with it which I know is meant to help and bless everyone who reads it.—A. M.

★ ★ ★ ★ ★ ★ ★

Review of "Christ in You"

Dr. Lucien C. Graves

Spiritual direction from "the other side of death" has become quite frequent in the literature of the present age. From all sides come books offering help and soul healing as suggested by the post mortem wisdom of those who once walked on earth among us living men and women.

Upon the principle, perhaps, that too much good of this sort cannot reach us from the inner worlds, we are now offered this little, new and yet similar, book of spiritual counsel, *Christ in You*.

The material format of these lessons in holiness is plain and entirely usual—the book is printed to sell in England for a shilling a copy. But the spiritual gift of the book lies not in the binding nor in its appearance, but in the steady uplift of its pages. The real author, who has "passed on" (and who evidently gives these lessons through one who prefers to remain unknown to the general public), speaks with great solemnity of the spiritual facts and underlying habits of consciousness which we are taught to expect from those who tread the Elysian fields of the mystic. Yet the platitudes are not dry, and the discourses do not pall upon the taste of the reader who seeks the way to Christ.

This purely inspirational work is divided into three parts. The first section of *Christ in You* is composed of twenty-seven short, terse lessons on the acquirement of holiness, healing, and the kindred gifts of love. The final lesson of this section deals with the "death of mortal man," and calls it "renunciation." The second section of the book takes up the mind and soul, and their relation to the body. The third section considers "divine humanity," and its lessons are opened with significant titles like the following: "I in Them," "Thou in Me," "Seek and Ye Shall Find," "The Knowledge of God Shall Cover the

Earth," and the like. References to the Bible, by means of the usual foot-notes, are very complete throughout the entire work.

A strange, appealing simplicity marks the pages on which the giver of the lessons refers to his own passing. He says:

"I passed into the plane of realities gently. My transition was entirely unexpected by my friends. For this I thank God, as my dear ones were spared the cruel anticipation and dread of separation. This was a great help to me, as I soon found I could comfort and help them to something of my joy...I was slow to comprehend that I had passed through the experience called death to find myself a living and breathing soul, never so much alive as then....I felt overwhelmed by the reality, and the unlimited sense of things slowly dawning upon me. Was it a delicious dream?...I had expected a great, a tremendous change in personality....I thought also I had not surely gone to Heaven, for I did not seem to be in any place. I had a new understanding, a fresh living consciousness of God...."

Had this personality been familiar with occult teachings touching after-death states and stages, many of these purely vague preliminary modes of consciousness would not have occurred, and the soul would have known very definitely its place and condition.

The book, as a whole, is helpful to those who seek Christ within and without, and who desire to taste the healing and mental uplift that come from nearness to Truth. The thought of physical healing is uppermost in many of the lessons, and for that reason the book will be popular with many who seek increased bodily as well as spiritual vigor.

—R. A. Johnston.

★ ★ ★ ★ ★ ★ ★

The Natural Order of Spirit

Dr. Lucien C. Graves

Perhaps nothing is more gratifying to the reviewer of occult books than the increasing number of volumes that are being issued by "conservative" publishers anent the perennially-interesting problem of human survival of bodily death. And it is astonishing that, despite the supposed dearth of information on this subject, each new book presents additional matter and, usually, from an entirely

different point of view from that of its predecessors. In this we of course rejoice, for each additional line of approach will win new readers to both thought and investigation.

This rapidly accumulating evidence makes it increasingly difficult for the openminded and intelligent to justify the statement that "There is no life beyond the grave"; while, contrariwise, the older occult student, who has been convinced that there is such an existence, devotes himself not only to the new communications purporting to come from the farther world but more especially to the different *means* by which those communications are received.

For example: The *War Letters* (reviewed in the January 1916 *Channel*) were written down by Mrs. Barker *in the waking state*; the epistles were impressed, word for word, upon her brain while she concentrated directly upon the task in mental receptivity. In *Patience Worth* (reviewed in the April 1916 *Channel*) the revelations were transmitted through a ouija board held by Mrs. Curran, also while she was fully awake, but without any conscious mental co-operation on her part. Often, in fact, Mrs. Curran could be carrying on a casual conversation with friends while her board spelled out its own continuous story as another watched the pointer. Mrs. Barker, on the other hand, had to keep her mind intent on the subject-matter being received. Another method — not the *only* other, — is that known among spiritists as "mediumship." It was used in the book now under review.

Which of these is the better method for accurate transmission of a psychic message? That might be an interesting question to discuss in *The Channel* at some length.

And now to the book itself:

Dr. Lucien C. Graves, the author (an orthodox minister), was led to an earnest inquiry into the "borderline" through the tragic death of his son. The medium who helped him, and through whom he received communications from his son and other spirits, was Mrs. Chenoweth, well known for her work with Dr. Hyslop, head of the American Society for Psychical Research, who vouches unreservedly for her honesty and reliability.

Before recording the messages which he thus received and which fully convinced him *empirically* of the future life, Dr. Graves devotes nearly two-thirds of his book to

"A Preliminary Testimony," in which he traverses with clearness and scholarliness practically the entire theoretical field and its psychic study. He shows a thorough familiarity with the history and results of psychical research. To this he adds an apt use of biblical references, a firm grasp of scientific conceptions of life and matter, and a consistent application of argument from analogy. His chapters on the constitution of the ether, on the fact that the spirit world must lie within the ether, and on the naturalness of spirit communion, are admirable. In fact, all the preliminary part of the book is a veritable encyclopaedia of facts and reasons for believing in a natural, orderly, and communicable spirit world.

The conversations narrated between Dr. Graves and his "dead" son, in the second part of the book (entitled "An Experimental Testimony"), will prove a little disappointing to old students, because they contain practically no new information as to the nature and the activities of the life after death. But it must be remembered that the son is only a young man, but newly dead, and that he has not yet had time to acquire such information. But for new students, as well as for the ordinary reader, these talks will prove intensely readable. Some of them are so tender and "homely" as to bring tears to the eyes.

One of the most interesting parts of the book is the description of the ethereal world given by a spirit purporting to be that of Mr. Frederick Myers. Extracts follow:

"Everything in the spirit life is more fluidic, more elastic, just as real and tangible but not so solid....Between the physical life and the spirit life is an atmosphere created by physical expressions and desires which seems like a veil of fog, a mist, and the soul passes through that into a higher and clearer atmosphere, which is rarefied by the loftier desires and purposes of freed spirits....One has to clarify the spirit with pure aspirations and godlike purpose....Each condition of the physical world has its correspondent in the spirit world....

"Because of the added powers, the eyes have capacity to see long distances, so spirits do not necessarily have to be present in the room where you are working to see what you are doing....

"I have yet to find any sphere so far removed from friends still on earth that it is impossible to see them at any moment when love turns the spirit eye earthward....

"The life a man lives in the world creates the body and its conditions where he is to live after this life."

—Henry Hotchner.

THE CHANNEL

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